Pilula ad expurgandam Hypocrisin.

A PILL to Purge FORMALITY.

Wherein is discovered the sad and woful condition of all formal professors in Religion; Also the glory and excellency of those that walk in the power of godliness, with severall notes of tryall, whereby men may know, whether they have onely a Form of godliness, or the power thereof.

Also severall directions, how men may come to the knowledg of their present estate, whether leading to hell and damnation, or to life and glory.

By THO. HUBBERT Esq;

Ο πρόμος τοὺς ὑποκριτὰς καθήρπασε.

1 Tim. 3. 16. Καὶ ὁμολογουμένως μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον.

1 Tim. 4. 8. *But godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come.*

Job 5. 27. *Lo this, we have searched it, so it is, hear it and know thou it for thy good.*

London Printed by *Robert White*, for *Lodowick Lloyd*, and *Henry Cripps*, and are to be sold at their Shops in Popes-head Alley next to *Lumbard*-street. 1650.

BRITISH MUSEUM

To the Right Honorable *John Bradshaw*, Lord President, And the rest of the Right Honorable the Councel of STATE.

Right Honorable,

THough I conceive *Euripides* speaks at as high a rate as any of the sons of Nature can do, καλὸν ἔξω πραγμάτων ἔχειν πόδα (he that

layes his leg upon a Velvet Cushion all the day long, shall not meet with those sharp flints, those pricking thornes, and scratching briers, that will be anothers portion, who walking abroad, sees, and is not sinfully silent to the practical errors that as a leprosie overspread the conversations of men) yet I conceive a Christian findes such wages in Gods work, that he would not ἔξω πραγμάτων ἔχειν πόδα withdraw his foot from his service to dip it in oyle elsewhere.

I am not without some experiences (in which God give me an heart to rejoyce more) that it is much better in respect

of

of the outward man to ſing *Hoſannah* to the practical or opinionative errors of men, then (with the great hazard that attends ſuch endeavors) to engage againſt them: many a man hath come off with a ſcratcht face in appearing for truth; yet ſince I have meditated upon Eternity, I dare ſay (with *Luther*) *Mallem ego cum Chriſto ruere, quam ſtare cum Cæſare*: I am not ſo great a ſtranger to the practices of this preſent generation, that I ſhould not expect many an open Sepulchre in the mouths of men, threatning to bury my name and reputation, as the reward of my preſent endeavors: yet is it

not in this respect that I have taken the boldness to my self to take Sanctuary under your Honors protection: No (my Lords) I have in this particular, a God to go to, who shall hide me in the secret of his presence, and keep me secretly in a pavillion from the strife of tongues.

This small Treatise kisseth your Honors hands upon other terms: There is in it (at least) a design to hold forth some beams and rayes *of the power of godliness*, which hath hitherto found but little entertainment in the Courts of Princes, been owned by a very few great ones of the world: greatness and good-

goodneſs rarely kiſsing each other: *Not many wiſe, not many noble are called*, τετράγωνον γενέσθαι ἡ ῥήθεν: Right Honorable, the eyes of good men are upon you, and they expect (under God) the fruits of your Councel (both to the people of God, and Inhabitants of this Land) *mediocrem* κατάστασιν: and the more our eyes are upon you, the more wicked men watch for your haltings: If there be a root of covetouſneſs ſpringing up in the midſt of you, if any ulcerous bile of malice, if a ſwelling of pride, if a baſe itch of luſt, if (in a word) you be Φιλήδονοι μᾶλλον ἢ Φιλόθεοι, will not your enemies ſay, the pictures

in

in the hangings, and your Lorſhips, are Chriſtians of the ſame complexion? You have but a form of godlineſs, you deny the power thereof: But I hope better things of you, that the place where you are aſſembled, will be (not as of old in name onely) *White-Hall* and your ſelves ſtill *Right Honorable*, accounting it your greateſt honor, to honor the Son (by whoſe name you are called Chriſtians) in the power of godlineſs; that it may never be ſaid of you, as *Melancthon* (deſcanting upon his name) of *Hoſius*. Ὅσιος ἀνόσιος *minimè ſanctus*.

This Treatiſe conſulted with

in

in your ſpare (but ſerious) hours, will (in the ſtrength of God) prove (as to the fore-mentioned diſeaſes) ἀλεξιφάρμακον: You will not finde in it σοφίσματα ἀνωφελῆ, ſuch Lenten diſcourſes as were wont to drop from the ſilken lips of Court-Chaplins.

The work is not διάτριβον, pen'd for oſtentation, but for the glory of JESUS CHRIST, to whom, as your Councellor (that you may not ἰδιοβουλεύειν) he commends you all, and that he in whoſe hands all the Councels of men are, would dwell upon you, direct you for his Glory, with the Good and Peace of this Poor

wearied Land, is, and shall be the continual prayer of

Your Honors most devoted servant in and for Christ,

Tho. Hubbert.

To

To the Right Worſhipful, the Juſtices of Peace of the City of *London*, and County of *Middleſex*; The Author wiſheth Grace, Mercy and Peace in this life, and an Eternall weight of Glory in that which is to come.

Right Worſhipful,

When I conſidered the excellency, glory & beauty of the true power of godlineſs on the one hand, & the few freinds it had on the other hand, though it might juſtly challenge love, reſpect, embraces, and protection even from the greateſt Princes in the World; foraſmuch as godlineſs hath the promiſe of this life, & that which is to come; yet by woful experience we finde that its daily perſecuted on the one hand by open enemies, though not as ſuch; as Chriſt was not crucified as Chriſt, but as a deceiver: ſo godlineſs is perſecuted as factious and Schiſmatical hypocriſie, 1 Tim. 4. 8.

and at an enemy to the State, &c. so on the other hand its betrayed, disgraced and undermined by its pretended friends, and at this time being almost out of fashion, seeing in general true religion is turned into notion, and the power of godliness into a form, shadow and outside, so that now piety suffers exceedingly; Then give me leave to plead on its behalf, even to you to whom God hath given the sword in these parts, so that true godliness might be promoted and protected by you, and all irreligion and prophaneness discountenanced, and punished; seeing the Magistrate doth not, or should not bear the sword in vain, and he to whom its committed, ought to be a terror to evil doers, and a praise to them that do well: and though not many wise, not many mighty men after the flesh, not many noble are called; *not many Justices of the Peace are guilty of being acquainted with this power of godliness (its a very rare thing to finde greatness and goodness go together) yet some there are who are found to be chosen, and faithful. God hath not left himself without Witness, even among these: Whose love, affections, and zeal are manifested to the glorious Gospel of the blessed God (a continuall supply of such godly Patriots, the Lord grant and prosper unto us) which is far dearer to every gratious heart*

1 Cor. 1. 26.

1 Tim. 1. 11.

then

then its dearest blood, or what ever is desirable under the Sun, or to be admired by the sons of men; and according to mens gifts, and greatness of place, is the excellency of good, or excess of evil; men in authority have the greatest opportunities of doing good or evil, & as they are improved, so is the ruine or happiness of a state; therefore we may heartily wish that all men in eminency of place, who are enemies to Jesus Christ, might be fools and dunces, that they might not be able to manage their malice and power with such depths & dexterity, to the more dangerous undermining of the power of godliness; great men are more subject to temptation then others, yet God chose himself a David, *a* Moses, *a* Jehoshaphat, *a* Josias, *&c. to be very excellent instruments for his glory; and if God doth expect most from them to whom he hath given most, and the greatest Harvest where he hath sown most seed; then dreadful will their account be, who cannot answer God one for a thousand, who have not imployed their gifts, talents, and power to the glory of that God who hath so liberally bestowed them on them: for God will not have the sword of Magistracy lockt up in the scabbard unto a wicked offendor, nor maliciously drawn against the just.*

Οἱ γὰρ ἄρχοντες οὐκ εἰσὶν φόβος τῶν ἀγαθῶν ἔργων

Rom. 13. 3. γὰρ ἀλλὰ τῶν κακῶν, *For rulers are not a terror to good works, but to evil (that is, they should not be a terror to good Works) how then have many rulers mis-exercised their power in punishing vertue, and countenancing vice? how have the fair and tender locks of Jesus Christ, in the profession of the power of godliness, been cropped and singed, and the black ruffled hair of the Whore of* Babylon *decked, crisped and curled to the view of the World, to the sensible grief and Woe of many thousands in this Kingdom? how hath formality been advanced, and reality depressed? how hath truth suffered and error raigned? how hath the sword been turned against the faithful in the Land, and they made the only Butt against whom all the arrows of malice have been directed? and I am confident that no Nation under heaven have been greater or more bitter enemies to the power of Godliness, then some in this Nation have been, and still are and would be; yet they themselves profess the same faith, the same Christ, the same God, and the same baptism, but the deeper will their wound of conscience be, and the heavier their damnation. Indeed, as he is not a Jew, that is outwardly, even so he is not a Christian, that's one in shew, that hath only an outside in Religion, that is, he is onely so* nomine, non re, *in*

in name, but not in truth: Yet we ſee that all that are baptized, they appropriate the name of Chriſtians unto themſelves; in word they profeſs they know God, but in works they deny him, being to every good work reprobate; for to God they are abominable, and diſobedient to all the commands of God and of Jeſus Chriſt; yea how many thouſands in this Nation are there, that are ſo far from the power of godlineſs, that they hate the very form; yea ſhall I ſay more? they are without humanity it ſelf: O how Atheiſtically barbarous and prophane do men live! Theſe are they who are without God in the world, they only are lead by the power of the prince of darkneſs; the God of this world hath blinded their eyes, hardned their hearts; yea and they are ſealed up unto everlaſting condemnation, and yet know it not, and yet theſe muſt paſs for Chriſtians: O let theſe know that it will be eaſier for Turks *and* Indians *in the day of Judgment then for them.*

Tit. 1. 16.

Epheſ. 2. 12. 2, 3.

Now the ſcope of what I ſhall in this ſmall Treatiſe humbly preſent unto your ſerious meditations, is to ſet forth the ſad condition of all them that content themſelves with a form of godlineſs and deny the power thereof; as alſo the excellency and happineſs of thoſe that can make it out to their own hearts that the power of godlineſs dwels in their ſpirits, having

also laid down several marks of both, whereby every serious inquisitive soul may know how its condition stands with God; they are the meditations and endeavors of some spare hours from other Imployments which I have made use of. O let not the humility of the stile, or any prejudicated thoughts of the insufficiency of the author be a scandal or impediment to your perusal of his labors, or to make you say with Antipater *King of* Macedonia *when there was a book concerning mans happiness presented to him;* ὐ σχολή, *I have no leasure; but read and judge by the rule of the Spirit of love, which is the strongest obligation;* Quis legem det amantibus? major Lex amor est sibi: *Love is at once a freedom from all Law, and yet a law of the greatest necessity.*

My desire is (and God say Amen to it) that this plain Pill (though naked and altogether without the guildings of Rhetorick, and therefore the more consentaneous to true Gospel Physick) might be very effectuall both to City and County, which indeed it will be to all that take it down into their hearts: O that God would be pleased by it to purge us from all filthiness of flesh and spirit, and make us live up to every mercy we enjoy, giving the glory of all grace to the God of glory and power, who onely can make all means effectual by the work-

working of his own spirit in the hearts of the sons of men: he can aswell bless weak means as strong; wounded men shall take the City if he command them; pezants shall be more potent then Princes, if they have Gods commission: so its in the power of the Almighty to make these few gleanings as copious in fruitfulness as the fullest sheaves of harvest; & these weak and unsinewed meditations as effectual as the high and strong parts of others, which I shall leave in the hand of him who is all sufficient to do abundantly more then we can ask or think; humbly desiring your candid acceptance of these my slender endeavors: and I shall desire at the hand of the Lord your daily increase in faith in Jesus Christ, for that is that potent & princely grace (that is) that victorious grace attended with all her glorious train, reading down triumphantly before you all vain pomp and transitory glory, that she may hold still fresh and flourishing in your eyes the immortality and bliss of a never-fading crown, and shine fair & fruitfull in your souls untill it set you down safe in the midst of a most glorious and ever-induring kingdom of heaven, and having finished her blessed task, resign you up, & leave you for ever in the bosome of Christ, the Author and finisher of your course, there to remain everlastingly blessed in the injoy-

Jer. 37. 10.

ment:

ment of fullneſs of joy and pleaſures at his right hand even to all Eternity.

Your hearty wel-
wiſher in Chriſt,

Tho. Hubbert.

28 SE 60

To

To the READER.

Christian Reader,

Fear I may take up that complaint of the Prophet Isaiah *in his time*, Who hath believed our report? and to whom is the arm of the Lord revealed? Isa. 53.1. *If this Prophet had cause to complain in his dayes, O what cause have Christians to complain in these dayes, wherein error and prophaneness shake hands together, and are at union, and band themselves against the truth of the Gospel of Jesus Christ? Who is sufficient for this complaint? What deep contentions about Trifles, Forms, and Shadows, when pretious Things, and real Truths are accounted circumstantial & of no value? So that the life of Christ, the power of godliness and communion with God (the* Summum bonum *of mortal man) is generally neglected, if not made a scorn and reproach: and how many men which heretofore have made large professions*

ſeſſions of the Goſpel of Chriſt, do now by their baſe looſeneſs on the one hand, and by their groſs errors on the other, bid defiance to the very face of Chriſt, and ſo become a ſhame to Religion, and as ſo many goades and thorns to the Saints, and all real profeſſors of it? Certainly I may ſay of theſe men, as a Heathen Philoſopher ſaid of his gods, Deos non naturæ ratione, ſed honoris cauſâ nominamus; *we call them gods, not that they are ſo by nature, but for honors ſake; ſo theſe men are called Chriſtians, not that they are ſo by nature, but its a name of honor that they take upon them, which will do them no good, nor ſtand them in any ſtead another day; for though Chriſt be the end of the Law to his Saints, yet theſe men without Repentance ſhal find Chriſt the terror of the Law to them: moſt men in theſe erronious days make Religion to be like a noſe of Wax, they can turn it which way it may ſerve their own turn beſt, that is called truth that correſponds beſt with private gain & advantage: what profeſſion ſoever it be that anſwers not the gaping mouth of profit, is cried down for erronious & unſound; now adays the objects of moſt mens choice are according to the dictates of their covetous hearts, it is not godlineſs but gain that ſways their affections: Theſe things I having ſeen and felt in my ſpirit, did conſider with my ſelf,*

Τέλος γὰρ νόμου Χριστός.

whether

Whether that Scripture was not now fulfilled, 2 Tim. 3. 1, 2, 3, 4, 5. *I concluded on the affirmative, and he that runneth may read it, for its most clear, that a form of Religion is now in fashion, and all the other sins in the first four Verses bound up in it: Christ in his dayes on earth, cried out,* Wo unto you Hypocrites; *but We have just cause to ingeminate this cry, Wo, Wo, Wo, for our age is over-grown with a kinde of profane hypocrisie; our Religion is become formal and extrinsecal, when the intrinsecal part thereof (to wit, the power and life of it) is not regarded: O there was never more strife, contention, and disputes about Opinions, yea meer circumstantials (not deserving the least consumption of pretious time) nor ever was there less practice in the truth of the Gospel of Jesus Christ; the sense whereof deeply affecting my spirits, caused me (in discharge of my conscience) to publish this ensuing Treatise; the scope whereof is not here intended to be delivered (but having respect unto the welfare of thy soul) that thou maist more fully discover it, read, and ruminate upon it at thy convenient times, I have caused it to be more amply set forth and published in this following Book: Which if thou wilt but read, thorowly read, love and practise, it may be to the conducement of thy good here, and eternal*

happiness

happineſs hereafter; Read it not with a cenſorious eye, let not a ſupercilious brow be caſt upon it; but let love, ſobriety, patience, wiſdom, and willingneſs to be inſtructed, be thy Guides and Schoolmaſters to teach thee to read and peruſe it; and the bleſſing of the eternal Spirit of Grace (the grand Schoolmaſter, and edifier of thy ſoul) reſt upon thee, directing thee, humbling thee, and throughly inſtructing thee in the right and conſtant practice and performance of it, till it hath conducted thee unto the full end and enjoyment of thy hopes, eternal life and glory; the accompliſhment whereof unto thy ſoul, Is the Prayer and delight of

Thy Soul-pittying Friend,

Tho. Hubbert.

From my Houſe in
More-Fields this
6th. of *June*.
1649.

Pilula.

Recipe tantum veræ fidei, quantum Christum tenaciter comprehendat, cujus fructus cor mundificat; tantum amoris, quantum te ad singula Christi mandata obediendum cogat; tantum resipiscentiæ, quantum te ab operibus carnalibus resuscitet, & in te timorem Domini viventis figat: tantum vitæ integritatis, quantum te Deum ipsum de amoris tui simplicitate apprehendâ audaciter appellare faciat, tantum sinceritatis quantum cum eo in sanctâ communione te integram agere vitam provocet: Hæc componantur in massam pietatis, & tantum capiat quilibet mane, quantum animam tuam ab omni impuritate tum carnis tum spiritus intactam reddat conservetque: & hæc Pilula per Jesum Christum Dominum nostrum usque ad vitam æternam te salvum custodiet.

Probatum est.

Si Deus pro nobis,
quis contrà nos?

The Pill.

TAke as much true Faith as will lay sted fast hold upon Christ, the fruits of which purifie the heart; as much love as may constrain thee to obedience to all the commands of Christ, as much Repentance as will raise thee from dead works, and make thee fear the living God; as much Sincerity as may make thee boldly appeal to God for the truth of thy love unto him; as much Uprightness, as may make thee walk perfectly with him in holy communion all thy days: Make these up into a mass of godliness; and every morning take as much as may keep thy soul from the infection of all filthiness of Flesh and Spirit; And this Pill shall preserve thee to eternal life, through Jesus Christ our Lord.

If thou wilt reade nothing but What Was intended by the Author, amend these misprintings: The rest are but small.

PAge 2. In the Margens, *pro* ἔκοντες. *r.* ἔχοντες. *p.* 13. *l.* 8. *r.* most. *p.* 18 *l.* 22. *r.* God. *p.* 22. In the Mar. *r.* devenerunt. *p.* ibid. *l.* 12. *r.* Spirit. *p.* 52. *l.* 17. *r.* O self sanctity! *p.* 60. *l.* 9. *r.* commune. *p.* ibid. *l.* 23. *r.* eating. *p* 67. *l.* 16. *r.* low. *p.* 77. *l.* 13. *dele* [will.] *p.* 84. *l.* 11. *r.* he is incomprehensible. *p.* 97. *l.* 2. *dele* [of] *p.* 108. *l.* 11. *dele* [and] *p.* ibid. *l.* 20. *r.* continue. *p.* 111. *l.* 22. *r.* alive. *p.* 131. *l.* 21. *r.* the poor in spirit. *p.* 139. *l.* 10. *r.* walks. *p.* 140. *l.* 18. *r.* the. *p.* 143. *l.* 26. *r.* got. *p.* 143. *l.* 26. *r.* especial. *p.* 147. *l.* 3. *r.* own. *p.* 180. *l.* 6. *r.* adultery. *p.* 189. *l.* 8. *r.* your. *p.* 196. *l.* 7. *r.* and. *p.* 212. *l.* 21. *r.* it. *p.* 213. *l.* 3. *r.* suffered. *p.* 224. *l.* 21. *r.* wicked. *p.* 233. *l.* 28. *r.* Tables. *p.* 234. *l.* 1. *r.* not.

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A PILL to Purge FORMALITY.

2 Tim. 3. 5.

Ἔχοντες μόρφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἠρνημένοι, καὶ τούτους ἀποτρέπου.

Habentes formam pietatis, sed qui vim ejus abnegarint: Ipsos igitur (vel etiam ipsos) averte.

Having a forme of godlinesse, but denying the power thereof, from such turn away.

THis glorious Apostle of the Gentiles, by the Spirit of prophesie foreseeing those evils that would abound in the last times, writes unto *Timothy* that it might be made known to the Churches as a warning peece to future ages.

The words have their precedency beginning at the first verse: *In the last dayes shall be perillous times*: soul-dangering, and soul-damning times, souls shall be in peril of being A Catalogue of sinners. *vers.* 1.

ing lost, and lost eternally, not lost to be found but found to be lost.

2. Φιλαυτίαι. They shall be lovers of themselves, but properly termed haters of themselves: Self-love is soul-hatred, he that will come to Christ, must first deny himself, condemn himself, yea hate himself; self-seeking stands in opposition to soul-saving, in a lofty self-admiring soul, dwels no love of God.

3. Yea these men shall be so far from grace, as that they shall be void of natural affection, besides all the abominations that they are guilty of.

4. They shall be traitors to God, to man and to their own souls, in stead of loving the Lord of life, and the people of God; they shall embrace and fall in love with the pleasures of death (that is) those pleasures which lead unto eternal death.

These things by way of explication premised we shall return unto the words, which as they stand in reference unto the precedent, are the Epitome of the ninteenth abomination, and though they are the last in number, yet not the least in nature.

Having a forme of godlines.

Ἔχοντες μόρφωσιν εὐσεβείας. 1. *Obser.* That men notoriously wicked many times take upon them a shew of godliness, or form of godliness: what greater sinners and sins then these

these enumerated by the Apostle, *viz.* Pride, blasphemy, covetousnes, disobedience to parents, traitors, heady, high minded, *&c.* and yet at this time when they lie under the guilt of these soul-destroying abominations, even then are they said to have a forme of godlines.

Absalom when he was a traitor to his fathers crown, and sought his fathers life, even then he craved leave of the King to pay his vowe unto the Lord in *Hebron*.

And Absalom said unto the King, I pray thee let me go and pay my vow which I have vowed unto the Lord in Hebron. 2 Sam. 15. 7, 8.

For thy servant vowed a vow while he abode in Gesur in Syra, saying, if the Lord shall bring me indeed to Jerusalem, then I will serve the Lord. In the next words observe how he sent spies thorow out all *Israel* saying, *When ye hear the trumpets blow, then say that Absalom reigns in Hebron*; You may see his pretence was to serve the Lord, but his intent was to serve himself by depriving his father of his Crown and life, for when *Ahitophell* said that he would go out against *David* with twelve thousand men, and smite the King, this saying pleased *Absalom* well. O bloody *Absalom*, that under shew of paying a vow to the Lord, would kill his own father,

2 Sam. 17. 1, 2.

one that loved him as his own life!

Thus the Jews sent forth some, faining themselves to be just men, that they might intrap Christ himself: *And they sent forth spies which should feign themselves to be just men, that they might take hold of his words and deliver him to the Governor.* O wicked form of godliness that would betray the Lord of life! you see traitors can insinuate and feigne themselves to be Saints. *Judas* betrayes Christ with a kiss: *Judas betrayest thou the Son of man with a kiss?* Yet how smoothly and seeming innocently did he carry it all the time that he walked with the Disciples, in so much that none did suspect him? for when Christ said One of you shall betray me, every one began to question and search into his own heart, questioning amongst themselves (*Is it I? is it I?*) so that they did more suspect themselves then *Judas*: here was a glorious forme when he went to sell and destroy the power and glory of Heaven and earth; this was a white seeming Saint, but a black devil, see saith *Paul* (*Thou art confident that thou art a teacher of babes, an instructer of the foolish, who hast a forme of knowledge of the law: thou that preachest a man should not steal, dost thou steal? Thou that teachest a man should not committ adultery, dost thou commi*

Luk. 20. 20.

Luk. 23. 48.

Mark. 14 19.

Rom. 2. 20, 21, 22, 23.

mit adultery? Thou that art a Minister in a parish, that teachest men should not be proud, art thou proud? thou that teachest a man should not be covetous, art thou covetous? thou that teachest that men should be of peaceable, humble, meek and lowly spirits, art thou a kindle-coal and an incendiary? art thou he that studies mischief? art thou he that teachest men should walk in love, and wilt thou make division? dost thou teach that men should follow their own callings, and wilt thou entermeddle with State affaires, and labor to fire a Kingdom? thou that wouldest not that any should bear rule and Lordship over thy conscience, and yet wilt thou lord it over the conscience of thy brother, and have all men undone that see not with thy eyes, though otherwise godly? O what a shame is this? This is the meer forme of godliness; but I must take heed of raking too deep into this dunghil, least I meet with some *ominous Basiliske*. I shall therefore lay aside this coal, and with another pencil shew you what is meant by these words, *forma, &c.*

The next thing is to inquire what is here meant by the words (*forma & pietas*) forme and godliness: the word forme signifies the shape, the outside, the fashion, the beauty, the

μορφὴ vel μέρφωσις, εὐσέβεια vel κρίσις, δόσις.

likeneſs or maner of any thing: the bark of the tree cannot be properly called the tree, the ſhadow of a man in the Sun is not the real man, ſo the habit or forme of godlineſs is not godlineſs indeed; but you muſt know that though there may be a form of godlineſs without the power, yet there cannot be the power without the forme, I mean not a bare, ſpeculative and ſeeming forme, ſuch as is ſpoken of before; but a practicall and active forme repreſented in the whole life and converſation: a man cannot carry coals in his boſome and not be burnt; So no man can carry grace in his heart, but it will ſpread forth and appear in his life, its in vain for that man to ſay, I have a good and upright heart, whoſe life and converſation is altogether looſe and licentious, the tree muſt firſt be made good, and then its fruit will be good; let there be ſoundneſs in thy heart, and there will be no rottenneſs in thy life, thy converſation will be ſuitable to thy heart; and thy heart correſpondent to thy converſation; let the fountaine be pure and the ſtreams will iſſue pure: The other word is (*Godlineſs*)

2 Gal. 20. 2 Cor. 4. 11.

Godlineſs, is ſometimes called the life of God, the Image of God, the new creature, a man born again; Its godlineſs for a man

to

to have a good conſcience and love towards God & man, and to be void of offence, in ſuch a man dwels godlineſs. Godlineſs is in that ſoul where God acteth ſo, as it unites the ſoul to God, as by his power it lives to God, it walks with God, it hath God communicating himſelf to it in Chriſt: where the ſoul by a reflex act gives out it ſelf to God, it acts as God acts, it follows the foot-ſteps of God; this is true godlineſs in the ſoul: of which more anon.

2 Cor. 5. 17. John 3. 5. Φιλοστοργία. Its ſpoken Metonymically.

(*Habentes formam Pietatis*) Having a forme of godlineſs.

It will be worth inquiry to ſee how it comes to paſs that wicked men take upon them the forme of Religion or of godlineſs. *Queſt.*

And that generally they do upon this accompt.

Men do it oft times to pleaſe their friends, *Jehoaſh did that which was right in the ſight of the Lord all the dayes of Jehojadah the Prieſt:* what is the reaſon? was it not for that *Jehojadah* had ſaved his life and made him King when all his brethren were ſlain by *Athaliah* the Queen? for ſhe aroſe and deſtroyed all the ſeed Royal. So *Abſalom* would draw his father into a belief that he was very godly, and made conſcience in paying of his vows, and that at *Hebron*: *Anſ.* 1. 2 Reg. 12. 2. 2 Reg 11. 1.

he knew this would please his father well.

2. Others do it to stop the mouth of conscience, I mean of a natural conscience: for by nature men will be worshipping in one kinde or other (*All men having the law written in their hearts; their consciences also bearing them witness, and their thoughts the mean while excusing or accusing one another*) that made *Saul* to offer a burnt offering in *Samuels* absence; the text saith he forced himself to offer a burnt offering, because he had not made supplication to the Lord, for the Philistines were drawing neer: but *Samuel* tells him he had done foolishly in what he had done.

Ἔταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα, φύσει τὰ τοῦ νόμου ποιῶσι, οὗτοι νόμον μὴ ἔχοντες, ἑαυτοῖς εἰσι νόμος. Rom. 2. 14 15.

1 Sam. 13. 12.

3. Others take up a forme of Religion that they may be gainers by it: *Judas* by his forme carried the bag, and the text saith he was a thief: thus grew he into credit and trust by a notional and colourable forme of Religion; yea how many in these days purchase unto themselves vast estates out of formal professions to Religion, whereby they profess nothing more then the delusion, cozenage and over-reaching of others who are simply and really godly: which Hypocritical actions the prying and curious worldling glories to bewray, and thereby takes

Religion not the cause of sin, but the want of Religion

takes occasion (though scandalously) to inveigh against Religion it self in the purity of its profession. Surely such men in their abundance have want, and in their want abundance; that is, they in the midst of their abundance of their outward and formal performances, have the absence and want of the soul-solacing testimony of an upright and sincere conscience towards God, and the inward consciousness of this want, will at length work in the soul abundance of horror and confusion of spirit; whereby their souls without the infinite mercy of God are swallowed up into the abysse of despair, and then woe will be the lot of such by whom offences shall come, such men may deceive poor weak infant Christians, but alas their deceit will retort into their own bosomes, and heavy and sad will be their condition.

4. Others have a forme onely in relation unto the present and temporary credit and fashion of Religion, it may be the State favors it, or the current of the times runs that way; so that many men choose their Religion more out of fear of men then love of God, for they think they shall be looked on with an evil aspect if they do not forme and fashion themselves unto the government

ment of the times, whether it be Ecclesiasti-call or Civil.

5. A form of Religion doth not displease the world, but the power makes them mad: for a man to keep his parish Church, to live peaceably amongst his neighbors, to live civilly and to pay every man his own, to be indifferent in matters of Religion, not daring to professe too much, nor being zealous in it: this is the godly man in the eye and esteem of the world, this man shall be honoured and live at quiet and rest, though all this while he be but a meer formalist; when in the mean time the power of Religion living and acting in a poor despicable and unminded godly soul, is trampled under foot, yea scorned and vilified:

6. The devil likes a form well, he is the grand Formalist, he is that *Proteus* that can assume variety of formes, and no wonder if his servants affect the same; You know the devil could plead Scripture again and again to Christ himself, a form doth not oppose the devils Kingdom, when the power beats it down, a man in a form may go on long enough, the devil will not disturbe him, he knowes he hath him fast enough; this man, saith Satan, will do us no hurt, we are sure of him, he will not distrellish any thing, all things

things are alike with him; if any be unſavory or diſtaſtful, it will be the good: he can ſwallow down any thing, do as men will have him do, he will make no diſturbance in the pariſh where he lives, nor queſtion or ſcruple any falſe or ceremonious diſpenſation of ordinances, but wormwood will be as ſweet to his unſound palate as hony; he will do as the moſt do, his ſuffrage ſhall be ecchoed forth after the general vote; the major conformity ſhall be the rule for his life, he will be fair to them that will be fair to him, his affections are ſteered by popularity: he will keep none in his family that ſhall out of tenderneſs of conſcience ſtart diſputations concerning matters of Religion, nay there muſt be no reaſonings, no diſputings, no fightings nor contendings for the truth; but as much as you will for the maintenance and defence of outward and formal Ceremonies; this man is reſolved to love quietneſs and eaſe, he will not break his ſleep nor trouble his thoughts with the myſtery of the power of godlineſs: yet let ſuch as theſe know that this is a damnable ſecurity, and that they will drop into hell before they are aware.

But thoſe ſins of pride, blaſphemy, &c. 2 *Queſt.* mentioned

mentioned in the former Verſes, are ſuch ſons of the Gyant, that the garment of hypocriſie (though it be to the heels) will hardly hide or cover them from the eyes of men: how then can theſe great ſins ſtand with a form of Religion?

Anſw. 1. A form of Religion ſerves for a Canopie to cover all theſe abominations, it is one of the Fig-leaves to cover poor ſinful mans nakedneſs; its made up by Satan and mans own baſe heart, and its of a crimſon colour died in grain; its a crimſon ſin, and double died, Wo unto you Hypocrites.

Iſai. 1. 16. 18.

2. A form of godlineſs is the Commander in Chief of all other ſins, other ſins march after its Colours, its the devils Maſter-piece to make a man a grand hypocrite, for he knows that an hypocrite is his principal Agent, his Advocate, his Apologiſt, he ſhall have more ſervice done by this man in one year, then by open, common, profane perſons, which have not this form, in many: you know that which oft times cannot be obtained by force is gained by policy; hypocriſie is the devils Fort-Royal, it makes all other ſins ſtoop to it.

3. It ſo blindes a mans eyes that it will not let him ſee that guilt that lies upon his ſpirit, though his abominations be never ſo great, and

and never ſo many, yet this will keep all cloſe from his eyes, yea it will make a man believe he is in a good condition, and walking in a good way, when there is no ſuch matter, thoſe wounds and ſores which are fairly filmed over, and have ſpecious and viſible appearances of ſound and perfect cures, are moſt deſperate and incurable: alas, within they are full of feſtering and poyſonous putrifections which will ſecretly exulcerate the fleſh, and corrode and eat into the bones, and cauſe and precipitate a lingering death.

Hypocriſie or a form of godlineſs keeps the ſoul from ſelf-inquiſition and examination, and ſo makes it inſenſible of its deplorable condition, your formal profeſſors eyes are alwayes abroad, judging, cenſuring and condemning others, but never queſtioning themſelves: the Hypocrite in *Lukes* Goſpel had two eyes to ſpy the Mote that was in his brothers eye, but had not one eye to diſcern the Beam in his own eye; they alwayes lay heavy burthens on others, but will not touch them themſelves with one of their fingers. 4. Luke 6.41. Mat 23.4.

Fifthly, Thoſe that have onely a form of godlineſs, walk in the broad way to condemnation, and are in the ſame Center with all 5.

Hypocritæ plerumque severissimi sunt eorum exactores quæ ipsi maximè negligunt.

1 Tim. 5. 24.

ὀργὴ τῶν θεῶν μόνον ἐπ' αὐτόν.

all other damned sinners, onely the ones sins go before to Judgment, and the others follow after; but the end of both is destruction, and condemnation is their portion: therefore he that is an hypocrite is not to be looked on to be in a better condition then open profane persons, but in a worse, for he that seems to others to be sound, and yet within is nothing but rottenness, eternal wretchedness will be his end: so that these men are not onely guilty of all those great abominations before mentioned, but they take up this form to cover all their other sins withall, so that they are both guilty of profaneness and hypocrisie; for at the same time when the Apostle saith, they are guilty of these sins, he joyns this to the rest, and that in the Present Tense (*Having a form of godliness*) they being guilty of that sin as of the former. A form of godliness without the power of it, may well be called the Devels Sin-Mould, wherein he doth cast many sins at once; do but read the former Verses, and besides those, the other sins that they are guilty of are innumerable.

1. If now we will suffer this Truth to speak to us, it informs us of the deceitfulness and treachery of the hearts of men; O take heed of your own hearts, it is a dangerous thing to harbor

harbor a Traytor within your breſt; if thy heart be deceitful, all thy actions wherein thou pretendeſt godlineſs, will be ſo; can ye expect good fruit of an evill Tree? do men uſe to gather Grapes of Thorns, or Lillies of Thiſtles? can ye expect cryſtall Streames from impure and muddy Fountains? a good heart produceth a good converſation, and a bad heart an evill converſation, there is nothing ſooner diſcovers the heart then the life; it is not that which goeth into the man defileth the man, but that which cometh from within; *For out of the heart cometh blaſphemies*, &c. If thy heart be wicked, ſo will all thy duties be, thy Prayers, thy Reading, thy Conference about heavenly things, all thy duties whatſoever to God and man will be abominable, defiled, corrupted and ſinful.

A deceitful heart renders a man uncapable of receiving good; and this is a moſt deſperate condition, that a man is not onely made unfit for doing any good, but for receiving any good, all the means of grace are inavailable to do him good, the Word cannot reach him, Prayer cannot faſten upon him, the Spirit of God can finde no entertainment with him, Mercies, Judgments, Corrections, all are loſt, and he himſelf is loſt ſo long as a deceitful heart dwels in 2.

in him; thus doth this leaven in the heart sowre and imbitter all good things to the soul.

Object. If any question, how (if a deceitful heart be uncapable of receiving good from God, and all men by nature have a deceitful heart) then can any man be converted and saved?

Answ. God did never, nor ever will convert a deceitful heart, for when God works upon any soul to conversion, then, and not till then doth he take away the deceitfulness and uncleanness of the heart, and immediatly gives a new heart and a new spirit: (*A new heart also will I give you, and a new spirit also I put within you, and I will take away the stony heart out of your flesh, and I put my Spirit within you, and cause you to walk in my Statutes, &c*)

Ezek. 36. 26.

3. He that hath onely a form of godliness, doth not onely deceive others, but himself, his saint seeming is his soul-damning; his possessing of others with a false belief, bereaves himself of true belief; whilst he appears glorious to the worlds eye, he remains most deformed and loathsome in the sight of God, thus the fallibility of the heart causeth the infallibility of the souls ruine; the full-blown sail of a treacherous heart will over-

top,

top, and turn the ſoul, and ſinke it into the bottomleſs Ocean of hell; ſuch a man as this is in a far worſe condition then he that is openly profane, and maketh not the leaſt ſhew of Religion, for

First, a profane wicked man that makes no ſhew of Religion at all, is ſooner convinced of his wickedneſs, he hath no Fig-leaves to cover his nakedneſs, he hath no painting to ſet off his converſation, he is bad, yea, very bad, and ſeems to be ſo, he is one and the ſame, both within and without, he carrieth not two faces under one hood, he will not curſe with his heart, and bleſs with his tongue, his heart and lips ſhall both go together; his mouth ſhall be black with ſwearing, lying, and curſing; his eyes red with drinking, his throat an open ſepulchre to all profaneneſs, nay, he will be ſo far from dawbing over the rottenneſs of his heart with a Saint-like life, that he will be alwayes boaſting, and taking glory in the ſpreading forth of his own infirmities, and private and ſinful actions, this man will be known in his colours, and will go for a wicked man in the heart and eyes of all men, yea of them that are as bad as himſelf; this man doth not ſteal to hell in a miſt, for he bids open defiance againſt Heaven, God,

1. Sooner convicti-on.

Christ, Gospel, Saints, and every thing that hath but a shew of good; but now how soon is this man convinced if Conscience be awakened! he hath not one word to say for himself, but will cry, Guilty, Guilty.

2. More like to come to the knowledg of sin.

He is more likely to come to the knowledg of his sin, every man will be ready to reprove him who is notorious and openly wicked, whereby he shall become sensible of the commission of sin, and is informed of such and such wicked and ungodly actions, when as the hypocrite walketh blameless and irreproveable in the eyes of men, and therefore not taken notice of, nor reproved for sin, but lies bound up in the fetters of his own private deceitful heart unto all eternity; this man will be alwayes finding somewhat to say for himself, as, That all men are sinners, its the frailty of the flesh, its the violence of temptation that makes him commit such and such an evil, Gods knows its quite contrary to his will, to his desire, yea, to his affections to do so wickedly; he allows not himself in any way of sin, he constantly prays against sin, he keeps his own Parish, and is a frequent hearer of the Word; he performs duties in his Family sometimes, he hath the good word of many godly men,

An hypocrite more hard to convince.

he

he is acquainted with the Scriptures, yea, he can go for a Saint where he is not much known, and he will make it appear that there are worse men in the world then he.

3. Not probable to come to the knowledg of sin.

He that hath a form of godlines is not likely to come to the knowledg of his sin, his form is a false glass that deludes his soul, it vainly perswades the soul of its lovelines and integrity, when indeed it is nothing but deformity; his forme is that which ballances all that men can say against him, yea, it blindes his own eyes, stops the mouth of his conscience, which is every moment ready to fly in his face, he is upheld by his friends, by the world, he is not opposed by the flesh, the devil or wicked men, yea no man can speak so confidently against this man as against the former, for he goes to hell in a mist, slily and smoothly, he is not so openly manifested to be wicked as the publike profane person, yet his condition is far more desperate and dangerous, the one shall have cause to bless God that brought him to a sight of his sin, when the other shall have cause for ever to curse the devil and his deceitful heart that deluded him with a counterfeit sight and shew of his own holiness,

and hid and kept back from him the true ſight of his ſin.

3. This lets us ſee that thoſe wicked men that have only a form of godlineſs, are in a moſt deſperate and bewailable condition; we may well ſay of theſe men, that the end of their pretended holineſs will be ſhame. The Comedy of their plauſible life will end in a woeful Tragedy: their glittering gold will be turned into cankering ruſt, the moth and gnawing worm of conſcience will one day eat upon and torment their rich-ſeeming ſoul; O theſe men have ſo much gazed on their own idolized holineſs, that they are far from the ſight of God. *Matthew* ſaith, they are the pure in heart that ſhall ſee God, then the unclean in heart muſt never ſee him; they are ſo much enamored upon, or in love with the fictitious rates of their own holineſs; that the true beauty of holineſs is totally hid from their eyes. They ſhall never ſee God unleſſe it be when they come to Judgment, then they ſhall ſee him and hear him to their coſt. I may ſay of theſe men as it was ſaid of *Judas*, It had been good for them that they had never been born; that they had never ſeen the light, never heard a Sermon, never heard of Chriſt, never had a form of godlineſs, never mentioned Religion.

Mat. 5. 8.

on. O it had been good for them they had never heard of Judgements, of mercies, of Gods patience, his long ſuffering, his gentleneſs; all theſe and many more ſhall riſe up in Judgement againſt them, yea every Sermon they have heard, every prayer they have been at, and every Chapter they have read, ſhall plead againſt them, yea their very knowledge in Religion, their form of godlineſs, all ſhal come againſt them at the laſt day, and ſhall riſe up as ſo many witneſſes againſt them, that God whom they profeſſed to ſerve, will be their enemy, Chriſt will not own them, no angel dares ſpeak for them, no Saint will come neer them; the devil whom they have inwardly ſerved ſtands ready to receive them, and pay them their wages, when that heavy ſentence is pronounced againſt them, *Go ye curſed wretches into everlaſting condemnation*, &c.

Having a Form of Godlineſs.

We ſhall obſerve further,

That in the laſt times many men ſhall content themſelves with a meer outſide of godlineſs. 2 *Obſer.*

When the Son of man cometh, ſhall he finde faith on the earth? Luk. 18. 8.

It will be a rare thing to finde faith, Religion will be ſwallowed up of form: And

1 Cor. 10. 11. *In quos fines seculorum devenerunt.*

if the Apostle could say in his time, *We are they upon whom the ends of the world are come*: certainly we may now say, we are they who live in the last times, yea in the last of times: I could wish that this point were not fulfilled in our eyes.

1. Forms are more contended for, then power, outside more then inside, shel more then kernel: the truth is, extrinsecall things are more set by, then intrinsecall; the outward reading of the bare letter then the inward influences of the spirits: holiness of life and the lively power of godliness, is now out of fashion with most professors, outward performances are the requies of their conscience, and the sole perfection of their holiness; their duties are taken up in contentions, and strifes about words and questions, disputes and conferences, about differences in Judgment; these have almost disputed the power of Religion out of this Kingdom: for it is now come to that pass, that he that cannot invent some new thing, never heard of before, is accounted no body in matters of Religion: this is the condition of most on the one hand.

2. There are others that on the other hand love to bear such sway and rule over others, that

that they must have all men come to their bow, they must be honored and reverenced with high respects; they must be looked on as men of an infallible spirit: all that they do is done *Jure divino*; when indeed being well examined, it proves very hardly *jure humano*: yet they are the onely men whose lips must preserve knowledg, and at whose mouth you must seek the Law, all they say is Gospel, and all they decree is to be obeyed, to question any thing that they propound is faction, and to contradict them is heresie, they look on themselves as the absolute pattern; if you go before them, then you go too fast, if you come after them, then you go too slowly; if you speak against them, it is Blasphemy; nor will their pride suffer them to walke cheek by jole; and yet these mens Religion is Parliamentary; If the Parliament decree Popery, then they are for that, if Episcopacy, then for that, if Presbytery or any other, then for that: they have such excellent skil, that they are like the Philosophers stone, that turns all things into Gold: so can these men make any government (*Jus divinum*) As do but consider that story of those that in King *Edward* the sixth time had preached mightily against Popery, and were very zealous for Reformation and the advancement of

Here I intend the temporizing Clergy who are like the Maypoles, neither root nor Branch only a weather-cock on the top thereof.

the Proteſtant Religion: how ſoon did they conform to the Sacrament of the Altar and to all manner of Popery; in Queen *Maries* time? yea did not they in their convocation houſe at their firſt meeting ſubſcribe to all thoſe Popiſh Articles (but very few excepted.) And of that generation how many have we in this Kingdom, nay of a more ſuddain mutability then the former, who at one time were very fiery and zealous for the maintenance of Epiſcopacy, and were eſteemed learned Preachers and much followed! Yet out of the abundance of their learning (or rather ſuperſtition) could bow and cringe before the Altar, and read Service there as well as any Popiſh Prieſt in Rome; and yet almoſt in the ſame punct of time, or a very little ſpace intervening, were and ſtill are mighty and earneſt acclamators of Preſbytery; and if you will demand the reaſon, it is only this; Becauſe Presbytery was the next in faſhion, and being in faſhion they are reſolved never to be out, unleſs another government ſucceed and take place: they are ſo much obliged to form, that they will make any Goverment whatſoever *Jus divinum*. They have their conſciences made of retching leather, and their hearts of wax, the one can be made as large as you will, and the

the other can receive what impreſſion ſoever, provided that it be a State Seal, wherein authority, pride, and covetouſneſs may ſhelter it ſelf; when Epiſcopacy was in faſhion, then they could worſhip towards the Eaſt, now Presbytery is in faſhion they worſhip towards the North; they are ſo skilful in turning, and reſolved to play ſo ſure a game that they will never be out, they will not ſwim againſt the ſtream, they have not been uſed to any ſuch labor, nay, they are not onely mutable but violent, how would theſe men have perſecuted their brethren to death it ſelf, had not God put it into the minde of the Parliament to retain the power in their own hands, yea, we ſhould have had *Boner, Gardner, Harpſfield, Watſon*, and the reſt of them riſen up in this Kingdom; for though theſe men are dead, yet their ſpirits live in too many men. They will deceive the very Elect if it were poſſible. O whited walls! O painted Sepulchres! O form of godlineſs, where is thy power? Reader, do but conſider what enemies ſuch as theſe have been to Chriſts Kingdom, and to Saints in all Ages; See but their carriage to Chriſt himſelf; how did the Scribes, Phariſees and High Prieſts combine themſelves together that they might intrap,

Succedunt alii homines, non alii mores.

intrap him, insnare him, intangle him, yea put him to death? which design they never deserted till they had accomplished: Look into all Ages, Times, Kingdoms, & Nations; Read but the Ecclesiastical Histories; yea, do but consider the great and wofull miseries of *Germany*, and examine whether those that go under the notion of Clergy men, have not been the introducers of all differences and distractions; yea, they have been so, are so, and will be so as long as any State, Kingdom, or Nation will commit the reins into their hands; they do so much affect Soveraignty, that they will break Kingdoms, States, and Nations to pieces before they will be abridged of any of their honors, or preferments, their pride or covetousnes, it is bred in the bone, and will never out of the flesh; and no marvel, for the most part they are men endued with admirable gifts and parts of natural Knowledg and Learning, which indeed are the outward gifts of God, yet not being spiritualized and sanctified serve onely to the elation and puffing up of the heart, whereby nothing but Self is admired, upheld, and maintained: whatsoever they do (though indeed tending to their own ends) must be done under a form of godlines, as the *Jews* did under the keeping

keeping of the Sabbath, washing of Cups and Platters, &c.

O generation of Vipers, who shall deliver you from that wrath that is to come; its not your learning, your parts, your high looks, your crying up *Jus Divinum*, nor your form of godliness that can do it, nay, rather all these shall be aggravators and pleaders against you; you were born and bred the brats of Babel, and confusion will be your end, unless God turn your hearts in time unto himself: I may well say of *England*, as the Prophet *Isaiah* said of *Israel*, O *England*, they that pretend to be thy Teachers, are they that have caused thee to err, yea, and they shall be destroyed that are led by them; Offences will come, but wo to them by whom they do come. Amos 2.4. Isai. 3. 12.

Consider again that saying of the Prophet *Micah*, *The Priests teach for hire, the Prophets divine for money, and yet they lean upon the Lord, and say, Is not the Lord among us?* Can men say now more then they said then, What, to lean on the Lord, to rest on the most High, to say that the Lord was among them, yea, and at that very time when they preached for hire, and prophesied for money, and did all manner of wickedness: and is not this thy condition, Micah. 3. 11.

O *England*! they are for thy money, for thy tithes, for thy fleece, they are alwayes crying, What will you give, what will you give? though they have two or three Livings apiece, the more they have, the more they desire, and there is no end of their covetousnes, and yet they are not ashamed to say, The Lord is among us: what is this but a meer form of godlines? so they may but thrive and eat of the fatlings of the people, they care not how the word of grace thrives in their hearts, so they may be possessed of temporal means, they care not how little the people be possessed of spiritual, it is their own private gain they aim at for their preaching, and not the inward gain of any soul by their preaching; O what a miserable condition are poor souls brought unto, that shall pay so dear a price for that which Christ Jesus hath so freely purchased, and go without it! And yet here I do not intend to muzzle the mouth of the Ox that treadeth out the corn, to binde a conscientious godly powerful Ministry to their performance of their duty of labouring in the Word and Doctrine, and free their Hearers that are taught by them from communicating to those that teach them, *Freely you have received, freely give*; look as well to those

to

to whom the Word is dispensed, as to the dispensers of it, and that man wil hardly evidence himself to have more then a form of godlines, that holds his hand from this.

3. There are others that would take it in great scorn, if you but question them for their Religion, and yet are carried with the stream of the Times: they can put on any Religion, they will alwayes be of that Religion as the Parson of their Parish for the time being is, they will say as he saith, they will hang their faith on his lips, and do as he doth, theirs cannot be properly called Religion but Election; they alter and chuse their Religion, as they chuse their Parson, Christ shall not be their pattern, but man; they will do as their Forefathers did, they will follow the most in the matters of their Religion, they love not such fellows that disturbe the Parish wherein they live, and trouble their heads with those things that concern the Ministry of the Word; no, no, say they, He that made us will save us, God is merciful, we will keep our own Parish Church, play a game at Bowls, or go to the Alehouse with our Parson after Evening Prayers, yea love our neighbors and live civily with them, and pay every man his due: lo is not here a very fair account of a form of godlines.

The

4. The Gospel will appear so glorious, as that it will be a shame to every man that hath not at least a form of godliness, yea, it will be a great disparagement to that man that hath no form, no shew at all; What? will that man say, shall the Gospel of Grace be so conspicuous, and so clearly evidenced in the lives and conversations of such and such men, and shall I lead an open profane life? No, that will lay me open to all detestation and shame, though I am not cordially and really godly, yet I will profess the life of the righteous, I will at least personate their wayes and actions, I will be accounted just, lest all men contemn me, and say, there goes an Athiest, there goes a wicked wretch, there is a man in whose thoughts is neither heaven nor hell, God, nor devil; with such a man have not to do in commerce or trust; thus for some oblique and sinister ends, doth this man outwardly act the life of godliness, and for these reasons doth he place his content and delight in a form of godliness.

Hypocrita cupit videri Justus.

5. Others there are that think a form of godliness will serve their turn, and carry them to heaven, well as the best, yea, they resolve to be merry and wise, they will run no hazard, they are all for the fair and smooth

ſmooth way, let it lead whether it will, they hope, nay, they will be confident that their way (though it be *Via latiſſima*) leadeth to the gates of eternal life.

They are as well pleaſed with a form as may be, for that it bids as fair for heaven in the ſight of men, as the power doth, and all they do is to be ſeen of men; inſtead of doing good works before men, that thereby God the Father might be glorified which is in heaven; they do their good works that they themſelves might be glorified and canonized amongſt men: Thus they rob God of his Glory, and their ſouls of eternal comfort. 6.

A meer form expoſes not to ſufferings when the power doth, for a Formaliſt is approved on of all ſides, he ſhall not meet with reproaches and rubs in his way, he may go quietly to hell without moleſtation; for I am confident you never heard of any man that ever ſuffered any thing worth the ſpeaking of, who did content himſelf onely with a form of Religion, for it is impoſſible that a form, which is but a ſhadow, a reſemblance, a meer nothing, ſhould undertake or encounter with a fiery triall. 7.

A form of godlineſs doth not tie up a man to that auſterity and ſtrictneſs of converſation 8.

verſation as the power doth, forms give more liberty to the fleſh, can more eaſily ſubmit to any injunction, and lye under any command without reluctancy of conſcience, or oppoſition of ſpirit, when the power can nor will do neither, ſo that they that have onely a form, may live eaſier and have their Religion at a cheaper rate then others, being leſs obnoxious to the times, for they ſhall paſs for very quiet, honeſt, harmleſs men, when others ſhall be ſtigmatized with the reproachful name of common diſtrubers, and factious perſons, *&c.*

Having a form of godlineſs, but denying the power thereof: We ſhall look but this once upon theſe words;

3. *Obſer.* That thoſe that deny, contemn, and abhor the power of godlineſs, do at the ſame time imbrace the form of it.

We ſhall not hear ſhew you what the Power of Godlineſs is, but ſhall leave it to its proper place to be handled.

The conſideration both of our former and later Times, will evidence and make good this; You cannot be ignorant of the Nicknames and Reproaches that have been caſt upon the truly godly, both Miniſters and People: Read but the Hiſtory of the Church, and you ſhall finde that they which were

were moſt ſtrict and ſevere in their outward performances of Religion, were the greateſt vilifiers, ſcorners, and abuſers of thoſe that were carried forth in the ſtrength and power of godlineſs. It is Storied of one that was *Prafectus Caſtrorum*, that having gathered divers Harlots together, made them ſay, that they were Chriſtians once, but they perceiving ſuch laſcivious acts to be perpetrated and committed by the Chriſtians on the Sundayes when they met together, that they could no longer endure it, which ſcandalous report was ſent to the Emperor *Maximinus*; yea, they ſaid that the Chriſtians did eat mans fleſh, and that they were the cauſe of any plague, miſery, war, famine or deſtruction that came upon the Nation among whom they lived. Yea, they were ſo impudently wicked that they ſet up an Aſſe his head, and ſaid, that that was the God of the Chriſtians, and that the Chriſtians were ſo lewd, that their meetings were onely for uncleanneſs: yet theſe men had a kinde of worſhip, they offered ſacrifice. But let us look back upon our own times, and ſee how many there are that challenge to themſelves the name of Chriſtians, & yet notwithſtanding how have they, & how do they, to this very day, reproach, vilifie, and abuſe the

Provoſt Marſhall general.

Euſeb. Lib. 8. c. 3, 4, 5.

truly Religious, to whom the truly conscientious and godly man is a common by-word, & an hissing, as calling them Puritans & Precisians; yea, if any one that did countenance or make shew of Religion, did but fall into a temptation, and was overcome by it, how should all professors be concluded under the same, or a worse guilt, and scandalized for the slip of one: how have they formerly been despised, and accounted disturbers of the Church in the time of the Bishops; nay, are they not still called Roundheads, Sectaries, Schismaticks, and what not? even by those that profess themselves to be Christians: such as these are the devils proper factors, instead of bearing with the infirmities of one another, they will impose the heavy burthen thereof upon all the Rest, if they can but finde or hear of a godly man (as they conceive) making but a proffer to the Kingdom of Satan; they presently would intitle all others unto the same Interest. And what is this but a plain opposition of the form of godliness against the true power of it? for do not these revilers themselves profess the same Gospel, look to be saved by the same Christ, as they will acknowledg, and yet how do they hate the wayes of Christ, by despising and contemning those that shew forth

forth the power of Religion in their conver-
sations! Yea, I am confident no Nation under heaven ever had the Gospel so powerfully & plentifully preached as *England* hath: and yet no greater persecutors of the professors of it, then *England* hath been, and is to this very day; and that is it that will speak very sad things against us: yet, *Say to the righteous, it shall go well with him, but wo to the wicked, for he shall have the reward of his own doings*; Now these men do namely imbrace the form of godliness, though at the same time they deny, contemn and abhor the power of it. Isai. 3. 10, 11.

Because the power of godliness will not suffer men to live loosely, but it obligeth them to a strict walking with God, when a form lets loose the reins unto the flesh, corruptions and lusts; a truly godly man is always moving in a heavenly and divine spheare, when an hypocrite is glewed unto the sensual delights of the world. The power of godliness makes men conscientious in their walking towards God and men, they cannot serve God and Mammon; the right and sole object of their love & duty is God, whois but the hypocrites seeming object. *1. Reas.*

The power of godliness kills and destroyes those sins that the form would keep alive, 3.

and preserve, and hug as their deareſt darlings: thoſe ſins that the truly godly tremble but to mention, the ſame will the formaliſt glorioufly, and rejoycingly perpetrate in the ſight of men.

This may inform us by way of caution, to take heed how we regulate, and pitch our thoughts concerning the profeſſion of Religion, that we alwayes ſeriouſly trie before we chooſe, leſt we take all for gold that gliſters, & ſhadows for ſubſtances; theſe times wherein we live do require diſcerning judgments: never was godlineſs more counterfeited and abuſed then now, and never was wickedneſs more fairely gloſſed and varniſhed over then now it is; but let all fair appearing hypocrites know, that a ſmall boat may ſerve to Wherry them over the *Thames*, but it will not carry them to the *Eaſt Indies*; their form may ſerve their turn here, but it will never convey them unto heaven; no, there is a leak in their veſſel which will by the way inſenſibly ſink them into the black ocean of hell; Chriſt will never be the Pilat to conduct a rotten bark into the harbor of reſt and ſafety: thou who liveſt onely upon a form of godlineſs, Chriſt will never own thee for any of his; Yea, though thou ſhouldeſt preach in his name, and caſt out devils in his name, yea though

though thou doest many great works in his name, yet Christ will say, *Verily I know thee not, depart from me, thou worker of iniquity.*

When ye mourned and fasted, was it to me, even to me, saith the Lord, did you it not for your selves? Yea, was it not for strife, debate, and contention, to smite with the fist of wickedness?

So will Christ say to all formalists, Did you preach for me, was it not for your selves? was it not that you might grow into esteem among the people, and that you might engross good benefices by it? did you fast to me? was it not for your selves? was it not for fear your own Kingdom and power was going down? was it not for fear of the diminution of your esteem and applause amongst men? O how zealous have men been against those things that have but seemed to lessen their glory! O what cries have they made against error, but what litle care have they taken for suppression of vice and prophaness, either in City or Country; * with what vehemency have they followed the Parliament for keeping down error (* Wherein they have done well) but on the other side, how silent have they been, and key-cold in the work of rooting out all open sin and prophaness; and what is the reason? certainly it is this, Pro-

Κύριε, Κύριε οὐ τῷ σῷ ὀνόματι ἐπροφητεύσαμεν. Mat 7.22, 23. Zech 7. 5, 6. Isai. 58.4.

Episcopal Clergy when they were in their power and some other since.

* Enquire whether the Assembly did ever Petition the Parliament against prophaness.

* Provided that it be error they cry out against.

phaneſs ſtrikes not ſo directly at them, as that which they call Error, doth: yea there are ſome men to mine own knowledg that are very bitter againſt any that ſhall oppoſe them in opinion or judgment, though convinced they are otherwiſe godly; yea, who would not allow that beneſit to them as they do to a Bawdy houſe or houſes in this particular. I ſpeak nothing but upon knowledg, for I have importuned ſome, that ſuch houſes might be puniſhed and put down; but they have, yea do, to this very day ſuffer them, though they have power in their hands to ſuppreſs them, yea & could have done it with a word from their mouths, or line from their hands; how far off from the true efficacy of godlineſs are ſuch as theſe? I am certain where the power of godlineſs rules, it will make a man as zealous againſt every ſin as any ſin: but for a man to be zealous onely againſt ſuch ſins as ſtrike at himſelf in point of profit, credit, or eſteem, ſuch a mans zeal is not for God, but for himſelf: ſo that we may well ſay, ſin is not puniſhed becauſe it is ſin, but becauſe ſuch and ſuch men fear that they ſhall ſuffer by it: as for a Miniſter to be very forward in puniſhing the ſin of drunkenneſs, in ſuch of his pariſhoners as deſert their own pariſh Church on the Lords day, and

go

go to *Islington* or elsewhere to hear, and yet is conscious of the same vice in many others of his parish which constantly hear him, who shall go free and unquestioned; this is not so much for their being drunk, as for their going from their own parish; in like maner there be some that be very ready to inflict punishment on those that resort not unto publike meetings at their own parish Church, but frequent private meetings; yet they can observe and know of many that spend the Lords days in carousing, and revelling, both at home and in the Ale-houses, and yet can salve up such prophanesses, and pass them by unpunished: this is not to punish sin because it is sinful, but that it may be serviceable and advantagious to some sinister end or other; for were the punishment out of a conscientious detestation of the sin, then would it not be partial, or particular, but universal, without respect of persons or place; Again, those that would have them punished for meeting in private at any time to confer about matters of Religion, therefore accounting them broachers and fomenters of error, can at other times wink at, and be privy unto the prophane meetings of swearers, drunkards, and blasphemers of the most high God, and

of treacherous and bloody conſpirators, both againſt the Church and State; nay, it may be they themſelves the principal agents in ſuch deſperate and unwarrantable deſigns: this is not the true way to puniſh the ſin of Error as they pretend, for if it were, then drunkenneſs, ſwearing, blaſphemy, Teaſon and conſpiracy, being all as great, nay greater errors, ſhould have a ſhare, if not a larger proportion of puniſhment. Such as theſe are not much unlike the Biſhops, that would ſtrip men of their livings, turn them, their wives and children out of houſe and home, for not reading the Common Prayer-book, or not wearing a Surplice, or for non-conformity in this or that point, though never ſo godly and painful Preachers: but had a man been but comformable unto their injunctions, were he never ſo common a drunkard, ſwearer, whoremonger, or wicked perſon, nay were he never ſo ignorant, or ſottiſh, this was the man immoveable, he ſhould have been faſtened upon ſuch a rock of conformity, that all the winds, ſtorms, or bluſtering noiſe and accuſation of his lewd-led life, ſhould never have been able to have prevailed againſt him: nay his people ſhould have been puniſhed if they had but moved a complaint againſt him, or had refuſed to come to hear

hear him: now the reason why such a wicked man goes scotfree, & unpunished, and the innocent-godly suffer tribulation: it is because the wicked prophane Priest was a prop to the Bishops Kingdom, he was a faithful servant, they had him sure enough, he would do them no harm: say what you could against him, this cured all, *He is conformable*, O then do so no more and farewell: yea and I am confident had our Parliament given as much power to the Clergy now, as some would have had, that so they might have had every man under their government and censure; you might have complained long enough either against minister or people, without a redress, had they but said, We are for Presbyterie, it had been as full an answer, as formerly to have said, We are conformable, That is, such a Presbyterie as some of our Clergy would have had. Witness those loose, ignorant, irreligious and scandalous Elders, which are chosen and stand approved in their respective Classes to this day: though some of them have protested they know no Government, nor will acknowledg any like to Episcopacy, and I believe some Triers also must confess that before their approbation they have been informed thus.

Here we see that many men place their 2.
content

content in a form of godlineſs; O vanity of vanities! O fading joy! O bitter ſweet! O fond conceit! this their bliſs will be their bane and vexation of ſpirit; this was the condition of the five fooliſh Virgins, who had their lamp trimmed and made as glorious a ſhew as the wiſe did, and went altogether to meet the Bridegroom: but the five fooliſh had no oyl in their lamps, that is, they had no grace in their hearts, but went to ſeek for it when it was too late, for the Bridegroom came in the interim, and the door was ſhut againſt them, and then they cried, Lord open unto us: but obſerve Chriſts anſwer, Verily I ſay unto you I know you not; Chriſt knows never a formaliſt in the world, Chriſt never had or will have any acquaintance with them, though they pretend to have never ſo much acquaintance with him; let them hug themſelves in their own conceit, let them go on in their ſeeming content, all their hopes at length will be blaſted, and they ſhall have no more comfort then their own conceit can afford them; how woful and miſerable will their end be, whoſe expectation periſheth? Chriſt ſaith, Son give me thy heart, but they never give Chriſt their hearts in all their lives: they give the form unto Chriſt, and the heart unto

Mat. 25. 2, 3, 4, 5, &c.

to their lusts; but the neerer that these draw to Christ, the more will their form of godliness vanish, as the foolish Virgins did in the 8. *verse* of the 25. of *Mathew*: where it is said, that their lamps went out, when they looked for most benefit they found most deceit, *for the hope of the hypocrite shall perish*; so then, know thou that art but a meer outside in Religion, who accompanyest thy self with the godly, and wilt be seen to be as one of them, yet know, that when thy Gold shall come unto the Touch-stone, it will be found adulterate and counterfeit: it is not thy company can shadow or protect thy superficial profession from the discerning eye of God; when thou shalt make thy approaches unto Christ, then, even then shall thy paint appear and be discovered, like the paintings of an harlot before the heat: that which passeth for solidity in the eyes of man, will be found vanity in the sight of God, for though men judg according to the outward appearance, yet Christ judgeth according to whats within; so that, though thou mayest carry things close and covered for a time, yet a discovering time will come, when Christ will say, *Go take from him that hath not, even that he hath*, that is, that he seemeth to have; O then thy godliness will prove

Verse 8. Job 8. 13. *Nam expectatio Hypocritæ perit.*

Mat. 25. 29.

but

Revel. 3. 17. καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος καὶ ἐλεεινὸς καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνός.

but a form, thy riches poverty, thy glorious garments nakedneſs, thy conceit of wanting nothing will be the want of all things! Yea thou wilt be poor, blinde, and naked, wretched and miſerable. O you that have been profeſſors of the Goſpel theſe twenty, thirty or forty yeers, who have followed Sermons as much as any, who have performed duties in your families, yea in your cloſets! tell me, did you ever meet with Chriſt in a Sermon, in a family, or cloſet-duty: have you not gone on in a formal way, reſting upon duties done? what are you reformed in your families, or in your perſons? are you not as covetous now as twenty yeers ſince, as uncharitable, as proud, as lukwarme, as ſelf-ſeeking? yea and haſt thou not taken content, and bleſſed thy ſelf in this condition? O be now informed, that all this time thy Religion is but a form of godlineſs, thou art but a rotten hypocritical profeſſor, one that haſt all this time lived upon thy ſelf, thy duties, thy parts, thy gifts, but to this day never upon Chriſt, never had one hours ſweet communion with God; never ſeen the rayes of his love in the face of Chriſt, never been with God in the mount, never been raviſhed with his preſence nor ſeen his glory: yea heaven and earth ſhall wit-

witneſs againſt thee this day, that thou haſt only a form of godlineſs, thou takeſt that for Gold that is but droſs and tin, it will not paſs for currant coin another day; your garment will be moth-eaten, your nakedneſs will appear, your faith will prove but hiſtorical and temporary, you have ſpent your time to ſmall purpoſe, you are like the horſe in the mill, you are now where you were twenty yeers ago, not one ſtep neerer heaven; you have not had one glimpſe of glory from above, not one ſupper with Chriſt, nor one Feaſt of fat things to this very day: thou haſt ſpun a fair thread, but not a ſure one, thy glaſs hath run for vanity, not for eternity; thou ſhalt have the full aime of thy performances accompliſhed into thy boſom, the applauſe and pleaſing of men; thou mayeſt expire thy laſt breath in the praiſe and admiration of man, thy name may be had in continual remembrance for thy good deeds and Saint like converſation with them, which indeed was the ſum of thy expectation: but in ſtead of thy approbation before God, thou ſhalt receive a curſe, and the diſmal and woful doom of horror and deſtruction unto all eternity, in that lake which burneth for ever, where thy good works before men ſhall be thy accuſers and tormen-

tormenters before God for thy trusting to them for life and salvation.

3. Those that under a form of godliness oppose the power of it, let such know, that they strive against that stream that will swallow them up, for great is truth, and it shall prevaile: truth may be opposed and oppresst, but never suppresst; it will couragiously bear up that soul that shall imbrace it in all trials and afflictions. O take heed, though you are cunning, yet it is but to deceive your selves; look but upon *Judas*, how did he oppose truth, yea the Lord of truth? but how soon did the power of truth convince
Mat. 27. 5. his spirit, and caused such a horror of conscience within him, that he went out and hanged himself? how soon tumbled he into hell? what damnable hypocrisie is it for a man to profess to love that which he hateth? in words to profess he knows God, and in
Tit. 1. 16. works to deny him? to love the body, and hate the soul of godliness? O know, that the time is at hand that thy own conscience will fly in thy face, thy own profession will witness against thee, that thou didst but palliate and counterfeit the sincerity of Religion: and how thou didst abhor in thy heart the purity of that godliness, that thou pretendedst with thy mouth and actions:

O this

O this is a soul-damning sin indeed, this is to be in the power of darkness: *Light is come into the world, but these men love darkness more then light, and it is because their deeds are evil:* These men fight against God, yea cast dirt in the very face of God; that man that opposeth the truth of God, opposeth God himself; he that strikes and stands in opposition against the power of godliness, strikes at the Saints of God, and he that toucheth them, toucheth the apple of Gods eye: *He that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me:* little doth a man know what, and whom he opposeth when he opposeth truth.

Joh. 3. 19.
Zach. 2. 8. *Qui enim tangit vos tangit pupillum oculi sui.*
Heb. 12. 29.

He opposeth all power in heaven and earth, for God is a God of Truth; Is a dry reed able to stand against a consuming fire? surely no: yet this God whom thou opposest is a consuming fire; is a Worm able to overcome a Lyon? thou art much less able to fight with God; who can contend with the Almighty, unto whom all the Nations of the earth are but as one drop of a bucket, and all the world but as the dust of the ballance: God is so infinite in himself, as that he weigheth the Mountains in a ballance, and taketh up the Iles as a very small thing: *O What art thou that darknest counsel by words with-*

1. καὶ γὰρ ὁ θεὸς ἡμῶν πῦρ καταναλίσκον.
Isai. 40. 15.
Job 38. 2.

without knowledg, did ever any man oppoſe God and proſper? lo this is the condition of them that oppoſe the power of godlineſs.

2. He oppoſeth that whereby God communicates himſelf to the ſouls of his people in and through Jeſus Chriſt: O wretched man, thou doſt as much as in thee lieth, cut thy ſelf off from heaven, life, and glory; doſt thou think it nothing to ſhut the door againſt Chriſt, and ſtand at defiance againſt God himſelf; though thou maiſt deceive men, yet thou canſt not deceive God, who ſearcheth the heart, and trieth the reines, and knows poor ſinful mans thoughts afar of; whatſoever deſigns thou plotteſt and projecteſt againſt the Truth, and ſo againſt God himſelf, though they be never ſo covert, yet they ſhall be manifeſted and made known, for none can hide from his preſence, if thou ſoareſt as high as heaven, God is there, if thou deſcendeſt as low as hell, God is even there alſo, if thou takeſt the wings of the morning, and flyeſt to the utmoſt parts of the earth, there ſhall Gods right hand lead thee, yea, there ſhall he finde thee out: doſt thou ſtartle at this, Chriſtian? and doth thy ſoul propound the queſtion?

Jer. 17. 10. *Ego* Jehovah *ſcrutator cordis probator renum*, &c.

Queſt. 1. If it be ſo dangerous a thing for a man to content himſelf with a form of godlineſs, and

and to oppose the power of it; How then may I know whether I content my self with the bare form of godliness, or my profession be formal or real?

First, Examine thy conscience, and search throughly into thine own heart, upon what grounds and terms thou tookest up thy profession, Was it to please thy friends? or for that it was in fashion and credit in the world? or for that form was not so subject to persecution as the power was? dost thou frequent the hearing of the Word for company sake? or because thou wouldest not be taken notice of for absenting thy self? or for any other sinister end or base respect whatsoever? if so, then know that all thy Religion is meerly superficial, and thy power formal.

Answ. 1. The Book of mens consciences shall be opened. Revel. 20. 12.

Dost thou rest in Duties done? do publike or private Ordinances, as the Word Preached, Sacraments Received, Prayer in thy Family or Closer, give full content to thy Spirit, though thou never didst meet Christ in any Ordinance or Duty? dost thou boast thy self of thy Charity, or account thy self blessed for thy Almesdeeds? doth thy soul look for no further rest and satisfaction but from thy performances? O then know, that all this while thou hast contented thy self in but a form of godliness. Its observe-

2. As the proud Pharisee said, Lord, I thank thee I am not as other men, I pay tithe of all that I have, &c.

able in those men that now contend for the participation of the Ordinance of the Lords Supper, and would through might and main rush upon, and intrude unto the receiving of it, that they have not the power of godliness at all in them; nay, I believe, there are very few of them that have so much as the form, for they are either ignorant, superstitious, or profane persons; they may be reduced unto these three sorts, yea, take the best of them in those Parishes where they live, and screw them up unto the highest pitch, and give them all the advantage that possible may be, and if they can be brought up but to a form of godliness, thats very fair, it is the utmost extent of these mens Religion, and what is the reason they so press and dote upon the Ordinances? its because they are carried on with a blinde zeal, and fervent conceit they shall be carried unto heaven upon the wings of Ordinances; who living and dying in this fond hope, fail of their expectation and never come there.

Its Christ in the Ordinance that benefits the soul, but the Ordinances without Christ is as Water spilt on the ground. 3.

All those that will bring something to Christ that they may be saved: they will hear so many Sermons in a week, receive so many Sacraments in a year, keep so many Fasts in a moneth, and then think that God doth

doth them great injury, if now he will not save them, if now he will not accept of them and their performances? *Wherefore have we fasted, say they, and thou seest us not? wherefore have we afflicted our souls, and thou takest no knowledge of us?* these men think that Duties oblige God to acceptance, and Gods disapprobation of them is a mighty wrong unto them; they think that their actions and prayers, their services and hearings will be as so many Chariots to convey them to heaven; but O poor souls, there is Self sticks in the wheels, and retards and clogs their passage, so that their glass of Time will be run out before they attain their journeys end; O here is Self-deceit, and Soul-damning deceit, this is not Self-denial, but Self-seeking, not the power, but the form of godliness, upon this Form they may ever be sitting without proficiency in the School of Christ, never removing till they be sinking into eternal perdition. Isai. 58. 3.

4. Those that can be Saints at home, and Devils abroad; and Devils at home, and Saints abroad: how many are there that can deport and behave themselves strictly at home in their Families, and very smoothly and uprightly among their neighbors, that bear the reputation of very good Christians,

yet abroad in a remote place where they are not known, they can change their habit of ſtrickneſs into a habit of looſeneſs and profaneneſs, they can whore, drink, carouſe, and ſpend whole nights in rioting and chambering, and make their tongues as black as hell with all manner of curſings and blaſphemies: In like manner there be others that act the Devils part in their Families, by violently aſſaulting, curſing, and railing againſt wife, children and ſervants, ſo as his Family is as a hell upon earth; but take them from home, what Saint-like expreſſions and diſcourſes ſhall you hear flow from them? what fair and amiable carriages and behaviors ſhall you meet withall from them: O Self-ſanctified! O glorious hypocriſie! O damnable form of godlineſs?

He that hath the power of godlineſs is univerſally for God, in all places, and at all times in the general courſe of his life.

Others that are very well contented with what publike means they have in their Pariſh, be it good, be it bad, it ſerves their turns, they can favorly reliſh it, and account all others ſuperfluous, though far more excellent and profitable, they look not ſo much after their Edification by the means, as their confined obſervation and frequenting to the means; nay, they will plead it to be a ſin in that man that ſhall ſometimes forbear to come unto the diſpenſation of

5. Chriſtians will not take Chaff for Wheat.

the

the means in his own Parish, be it never so fruitless and unprofitable, and wil evil intreat such a man, and prosecute all rigorous ways for his undeserved punishment; they will never question nor search into the Doctrines of their Parish Priest, nor bring them to the touchstone of the Scriptures, but all he saith, *Probatum est*, all is Gospel that he delivers.

6. Those that ground all their Religion in Hearing, and repeating Sermons, in praying in their Families, in singing of Psalms, and make these and such like duties their main evidences for heaven, onely mixed with a civil life.

7. Those that rest upon learning, gifts, parts, endowments and abilities in preaching, prayer, conference, and disputes in matters of Religion, yea in understanding Scriptures in many places in their genuine and real interpretation, nay, and can render them profitable unto others, yet they themselves remain castawayes; these notwithstanding all the power of Rhetorick are void of the power of godliness, and embrace the shadow.

8. Those that are onely zealous for Gods Cause and Christs, when they are in company, and among Christians, who when

they are amongst the ungodly can say as they say, do as they do, then all their zeal for God will be turned into cursings, swearings, and blasphemings; they are for God whilst they are with Gods; for the devils when they are with the devils; take them at home, there you shall finde them flat, dead and cold to all good words or works; they never in their Closets found any zeal, they never sent up cries or groans to heaven unless it be in the hearing of others; in truth these men did never yet send up any cry to heaven, but did content themselves with the meer form of godliness.

9. Those that are non-proficients in the School of Christ in the matters of Religion, they are always at one stay, they are the same now that they were ten, or twenty years ago, as much knowledg then as now, as much faith, zeal for God, patience, humility, then as now; nay, now less then before, for he that is no Progredient, must needs be a Retrogredient; well may such as these be marching forward to the end of their days, but never to enjoy the end of their hopes, that will never set one step forward in the wayes of godliness: do but ask them of their progress in Religion, and they can give

Non progredi est regredi. The rule is, that men ought to grow in grace and the knowledg of God and Christ.

give you no account, but ſtill they hope well, they do what they can, and more they cannot do. 2 Pet. 3. 18.

Thoſe that have the ſame luſts and corruptions raigning in them as they had many years ago, they have no reformation, either in their own perſons or their Families, that are no more brought unto conformity to Chriſt or his Word, then before; let theſe profeſs or think of themſelves what they will, they are in a falſe tract, they are going the rode way to perdition, all the power of their Faith or Religion cannot drive them out. 10. Grace doth caſt out luſt, and overcome ſin.

Seeing then that by what you have ſaid, I may have a form of godlineſs, How then ſhall I know whether I oppoſe the power of godlineſs? *Queſt.* 2.

Firſt, ſuch a man cannot indure a ſtrict walking with God, he likes not an holy life, and godly converſation, they are too irkſom to him; they that will not give the leaſt way unto vain pleaſures, that will reprove idle words and communications, O theſe men are too ſtrict, too ſevere and preciſe in their actions, they are more nice then wiſe, what needs all this ado? to what end ſuch ſtrictneſs of life? why not now and then a little pleaſure? why not a luſt to be fulfilled? *Anſw.* 1.

why not a little pride? why not a little idleneſs? why not a little ſlumber to the eyelids, and folding of the hands to ſleep; this will be their leſſon, this their plea; theſe reaſonings will never out of their mouthes, untill they be digeſted into actions and cuſtomes of ſinning: thus they cannot approve of a ſtrict and cloſe walking with God, but will be upbraiding and condemning thoſe that either endeavor it, or plead for it, they will ſeek to cloud and extinguiſh the light of Grace in any who out-ſhine their form of godlineſs.

2. They like not thoſe men that will be medling with the Scriptures, unleſs they be Miniſters, its not for Lay men to ſtudy the Scriptures, or to inter-meddle with other mens Callings, and yet the Exhortation is to all to ſearch the Scriptures; and it was the high commendation of the *Bereans*, that they ſearched the Scriptures, to ſee whether thoſe things were true that *Paul* ſpake, yea or no; yea though the *Scriptures are able to make the man of God perfect, & throughly furniſhed to every good work*, yet theſe men like it not, that any man (but Miniſters) ſhould labor in the Word, and the reaſon is, for that a Formaliſt that oppoſeth the power of godlineſs, is not able to diſpute or argue with thoſe

Not that men ſhould leave their Callings and preſently turn Miniſters who are unfit for ſuch Myſteries. Act. 17. 11.

those that imploy themselves in the matters of eternal life, and are acquainted with the minde of Christ in the Scriptures: It was not for nothing that our Saviour said, *Blessed is he that is not offended with me*; now whosoever is offended with the *searching or exercising the Scriptures*, he is offended with Christ, *for they are they that testifie of me*, saith Christ. Joh. 5. 3.

3. They affect not pure Ordinances: were it in the election of these men, they had rather have the Common Prayer Book, the Letany, the old Service and Preaching, then to hear these long breathed duties in Praying and Preaching (as they term them) which are now used, they had rather embrace old Ceremonies then new Truths, the old Law of Bondage, then the new Liberty of the Gospel; they are like the *Israelites* that longed for the Onions and Garlike of *Egypt*, more then for the Land of *Canaan*; they are so far from standing fast, as they will not receive, nay, hardly hear of the Liberty wherewith Christ hath made us free.

4. These men would have the ordinances of Christ common to all; they would have baptisme and the Lords Supper as generally and promiscuously administred, as the preaching of the word, What, say they, are not all the congre-

congregation holy? are they not all members of one and the same body? shall any be barred of the Sacraments? yea they would have all men partake of the Lords Supper, though they eat and drink their
1 Cor. 11. 29. own damnation, not discerning the Lords body, though the prohibition be. that with drunkards, fornicators, covetous persons,
1 Cor. 5. 11. idolators, and railers, we should not eat: and an expres command from Christ himself,
Mat. 7. 6. that we should not cast Pearls before Swine nor holy things unto Dogs, which all wicked men are called in Scripture phrase. And *Paul* would know what communion there can be between Christ and *Belial*, light and
2 Cor. 6. 27. darkness, the temple of God and Idols: What part hath a believer with an Infidel? yet they that partake of one bread, are one body, Shall we take the members of Christ, and joyn them to an harlot? God forbid. Wherefore come out from among them, and touch no unclean thing, saith the Lord Almighty, & you shall be my sons & daughters and I will receive you. Here we must remove two objections which lie in the way.

Object. 1. First from that in the 1 *Cor.* 5. 11. that there by eating is not to be understood of the Lords Supper, but of common eating, and common society with men of the world.

That

That in the 2 *Cor.* 6. 17. coming out there, was not meant from the Communion with Christians, but to come out from Heathens and Infidels. *Object.* 2.

This cannot be understood of civil eating with men of the world, because the text saith, if any man that is called a brother, that is, a member of the Church or society of these *Corinthians*, &c. And this agreeth with that of the Apostle in the 2 *Thess.* 3. 6. *We command you, brethren, in the name of the Lord Jesus Christ, that you withdraw your selves from every brother that walketh disorderly,* and so in the 14. *verse*, not to keep company with him, if he obey not our Epistle, but note him that he may be ashamed, yet admonish him as a brother. Now if any man shall say, then it was eating at their love Feasts, or among themselves at their own tables. *Answ.* 1. 2 Thess. 3. 6. verse 14.

To this I answer, That civil eating either among themselves or with Infidels, was yet never prohibited.

Christ and his disciples did commonly eat with Publicans and sinners, and at this you know the Jews were offended, that is the Scribes and Pharisees, 1. Christs example.

The Apostle tels us that if an Infidel bids thee to a feast, thou mayest go, yea and thou mayest eat, asking no question for conscience 2.

sake,

1 Cor. 10. 27. sake, for the earth is the Lords, and the fulneſs thereof: ſo that is cleer that a Saint
1 Cor. 5. 11. may eat with an Infidel, a believer with an unbeleever; yea and have commerce and dealings with men of the world, or elſe they muſt go out of the world: ſo that of neceſſity believers and unbelievers muſt dwell and trade together while they are in this world, yea they may buy, ſell, eat, drink, conmune, or do any lawful buſineſs as occaſion is offered. This world is a common Inn for the entertainment as well of denizens as aliens, free-born as ſtrangers, and they are gueſts promiſcuouſly accommodated one with the other; nothing here doth ſeparate, nothing impede their lawful aſſociation: it is that purchaſed City, whoſe Franchiſes and glorious immunities, are onely appropriated unto the free denizens (the Saints of God) that excludes their ſociety & neighbor-hood.

But now, put the caſe that the Apoſtle had included civil eating, Who dares ſay, that eaten Sacramentally, had been excluded? take but this one Argument, If it be unlawful to eat with wicked, profane and ungodly perſons at our common tables, ſurely it muſt needs be much more unlawful to eat and partake with ſuch at Chriſts table; and if Chriſt would have us take heed of being defiled

filed with ſinners at our own tables, how much more heed would he have his people to take of ſuch company when they come to his table, which is holy, where he himſelf is preſent, communicating himſelf unto his people under the forms of Bread and Wine? And as the Apoſtle ſaith, Can you partake of the table of the Lord and the table of devils? ſo you cannot drink the Cup of the Lord and the Cup of devils: can you have communion with Chriſt and with devils at his Supper? what fellowſhip can there be between light and darkneſs? Will Chriſt take this well at the hand of any man that profeſſeth an intereſt in, and an union with Chriſt: nay will not this be an interpoſition betwixt Chriſt and ſuch a ſoul; and an eclipſing and ſhadowing of the ſhinings of grace in a godly ſoul, whereby it may be made in ſome ſort guilty of an unworthy receiving of the body and blood of Chriſt. 1 Cor. 10. 21,22.

Again ſome may ſay, why did Chriſt then ſuffer *Judas* to partake of the Sacrament of his laſt Supper with himſelf and his Diſciples? *Behold the hand of him that betrayeth me is with me on the table.* *Queſt.* Luke 20. 21.

See that of *John*, who teſtifies that Chriſt gave a Sop to *Judas*, and after the giving of the Sop, Satan entered, and immediately he went *Anſw.* 1 John 13. 30.

went out: Now all men agree that this Sop must be given at the eating of the Passeover. If so, & that he went out immediately, then was he absent when Christs Supper was instituted.

Secondly, Christ took the Cup, and gave thanks and gave it to them saying, *Drink ye all of it*; and in the next verse it is said, *for this is my blood of the New Testament, which is shed for many for the remission of sins.* Now if *Judas* had drunk of it, then had it been to him but a lying sign of the remission of sins.

Mat. 26. 27, 28.

Again, Christs blood was really shed for his Saints, and not for the world, of which *Judas* was one; for if Christ would not pray for the world, certainly muchless would he die for the world: We will not say, but the price of Christs blood was sufficient for the redemption of ten thousand worlds; but yet we will say it was onely intended and shed for his Elect ones.

But if we should grant that *Judas* did receive the Sacrament of the Lords Supper, will that any ways prove it lawful, that openly wicked, prophane, and ungodly men may receive it? Surely no.

Reas. 1. For that *Judas* was an hypocrite and carried his sin closely, so that the Disciples could not discover him till at the last.

2. He was a member of the Church, and not cast

cast out, and so had a memberal right unto it; yea and by that might claim it as his due, he being called into that society by Christ himself; So that we cannot nor are not to look into the hearts of men, but into their lives and conversations.

But grant *Judas* did receive the Sacrament, Christ knew *Judas* heart, and that it was he that should betray him from the beginning, and therefore if wicked men ought not to receive it, why was it given to him? *Obj.*

Christ gave the Sacrament ministerially as he was man, & so you see was his carriage towards him all the time he was with him, certainly Christ could have discovered him oft times before, had he acted towards *Judas* as he was God blessed for ever; again you know what *Paul* saith, *He that eateth and drinketh unworthily eateth and drinketh his own damnation, not discerning the Lords body.* *Ans.* 1 Cor. 11. 29.

Now can any rational man think that Christ would give that holy ordinance unto *Judas*, of which he would not have wicked men to participate, if he had dispensed it to him as he was God?

Those that can ballance their judgments according to the times, be they Ministers or people, such as have unsettled bottomes and wavering principles; it may be too 5.

lately

lately instanced in many Ministers in this City, who in stead of being propagators of peace (which is their proper function) were instigators to war; proclamators of new engagments against that Army, which have been procurators (under God) of their tranquillity: and in such invective maner as if they had been the onely enemies of the Kingdom, yea of God, of Christ, and of the Gospel: if *Paul* were conscious to himself of a wo if he did not Preach the Gospel; how many woes may they justly expect, that Preach nothing but division, dissention, incitations, and provokings to new wars and bloody designs; and onely grounded upon humane prescript and authority: yea to mine own knowledg some of them did in a manner promise the ingagers victory: again how many of the people did underwrite great sums of money, and lay out all their endeavors for a fresh engagement to war! well may the people be seduced that are led by such spirits: and yet of a suddain, how did this flowing stream abate? and upon how dead and low water did the spirit of these men move? behold how your furious *Jehus* assumed new spirits, or at least seemed so to do; what preparations, what goings out to meet that Army, in a seeming kiss of love;

These men are good at turning and can do it by art, yet they cannot dance so in the dark, but men may see them if they are not blinde or Priest-ridden.

love; whom ere while they were plotting to destroy: how did they seem to congratulate with presents, those that so lately they did abominate and detest! O damnable design! O hellish hypocrisie! But I shall not shew more of the nakedness of these men to the publike eye, I shall onely advise the Reader, not to suffer this sort of men to delude him any longer under any specious pretence whatsoever, for though the Saints count godliness gain, yet these men count gain godliness, yea they fear men more then God, and so are opposers of godliness while they hold out the form thereof.

They always oppose a through-reformation, or at least like it not; What, must a man that hath lived fourty or fifty yeers in a parish, alwayes receiving the Sacrament freely, now have his faith called into question? must he now be catechised as boyes are, before he can be admitted? O this goes against the grain, this cannot be indured, yet in this thou opposest godliness. 6. The English Proverb is, None too old to learne.

They love Christs enemies, they love & cherish their bosom-sins, their lusts, their corruptions are very dear unto them; they will enjoy them, though they never enjoy Christ, they will not be willing to part with a secret, beloved, vanishing darling, for a perpetual and 7.

an everlasting Kingdom, yea for heaven it self: such as these are of the same mind that *Theotimus* was, who being told by his physitians, unless he would leave his uncleanness, he must look to lose his eyes, his answer was, *then farewell sweet light*: so is it with these men, they are resolved to have their lust, though it cost them the loss of the most precious light, and the love and favor of Christ; yea what mad men are these to do what in them lieth to damn their souls for the embraces of a momentany lust, which they must forgo when they come to die!

Theotimus saying, Valt Lumen amicum.

8. Those that oppose godliness can hear of the nicknames and reproaches cast upon the Saints, with delight and approbation, and do not lay it to heart, and mourn for it, but make it their sport and matter of rejoycing, and publish it to the world; this is the custome of thoulands of our professors in these dayes, if they can but hear the least ill report against a man differing from them in Judgement, they will be sure to add to it, and spread it further and further, it will be the tickling and delight of their hearts to set such a mans credit upon the tainter hooks: do but consider, Can a son indure that dirt should be thrown in his fathers face? surely no; then how can a man rejoyce in the reproachings

proachings of the godly, whereby dirt is thrown in the very face of God himself, and yet this man at the same time professing God to be his father: but God loaths the owning of such children, for they are of their father the devil, and his works they do.

That man that onely likes Religion well in a great man, and applauds him for it; but despiseth it in a poor man and condemns him for it; this clearly shews that its not Religion this man loves, but the persons of men are onely had in admiration with him, yea I must say that civility in a great personage, is reputed to be an high form in Religion, when true godliness is vilified in a man of a low condition, yea and among them that a man dares not say but that they look heaven-ward. O this is sad indeed! for even these oppose Religion in the power and purity of it. 9. James 2.2. Its not Religion that this man applauds but the man.

Lastly, those that dare even in their Pulpits, mock, and cry out against new lights, yea and others that in their conferences and disputes inveigh against any that shall speak of a further revelation of light in the Gospel of Christ, whats this but a mighty opposing of the power of godliness? when *John* had seen many heavenly visions in the three 10.

first Chapters of his *Revelation*, yet it is said in the first verse of the fourth, *That he looked and saw a door opened in heaven, &c.* and the truth is, the more true Gospel and spiritual light that any man hath, the more darkness he sees in himself, and the more light he desires; and the reason why men do so much despise Gospel light, is, because they themselves are in darkness, and have never had their souls ravish'd with the beams of the glory of God, shining in the face of Jesus Christ unto them; for let a man but taste of this glimpse of glory, he is never at rest till he can have a further enjoyment of it. Not that hereby I may seem to justifie any vain phantasies or whimsies in men that will labor to bring the Gospel to their light and not their light to, or from the Scripture, that will forsake fundamentals in Religion, and tell us there is another way to heaven for men of yeers, besides that of Faith and repentance, which is the old and sure way: but so far forth as new light keeps close to sound fundamentals, so far let the Saints own and embrace it as true saving light, with all thankfulness.

4. It may inform us that the power of godliness hath many enemies, besides those that profess themselves so to be; some preach Christ

Christ out of envy, and some of good will, and some to add afflictions to the Saints bonds; so some professe Christ of envie, some of good will, and others that they might spie out the Saints liberty, and heap up the measure of their sufferings; had not *Judas* been privie to Christ and his Disciples meetings in the garden, he could not so readily have known where to have found him, when he came with the high priests officers to apprehend him, for the Holy Ghost saith, *he knew the place.*

Now the reason why the power of godlinesse hath so many secret enemies, is, for that it fighteth and contends against every secret and bosom sin; what irksomnesse and reluctancie of spirit will there be in every godly soul, against the least temptation of sin? and this inward disturbance, and disquietnesse of spirit, the hypocrites, and men of the world cannot bear: Is not *Zoar* a little one, and my soul shall live; what, cannot I give a little liberty to the flesh, make use of a small lust? what not a little liberty for company keeping, for covetousnesse, for pride, revenge, for wrongs done me, must I keep so close and exact to the rule? O this makes mens actions speak, that they are no friends to the power of godlinesse, though in words they will not

confeſs it for ſhame: the truth is that in all ages there have been underminers of the power of godlineſs in a ſecret way, pretending to truth and godlineſs, when their intents were quite contrary; witneſs the high Commiſſion Court of late yeers, yea witneſs all the faction of the conformable Clergy; yea and thouſands of profeſſors at this very day, and eſpecially thoſe that ſo much vindicate and plead for forms in the Worſhip of God; alſo thoſe loud out-cries againſt all men that ſide not with nor approve of *Zion*-Colledg-Presbytery, being not content with what the Parliament appoints, but are graſping, and thirſting after more power, that it might be in their own hands, to tyrannize over mens conſciences, more then in truth either the Biſhops or their Courts did ever exerciſe; for they generally aſſented to conformity to ſuch Ceremonies as made for the eſtabliſhing of their pomp and gloty; and in thoſe days a man for a little money might make means and friends to enjoy the liberty of his conſcience, but now nothing will ſerve but ſubmiſſion or exile, as ſome Presbyterians have ſaid to my face, that ſuch ought to be the condition of all thoſe that were of a contrary judgment, and that after admonition would not ſubmit; they were not fit to

live

live in a Kingdom, though at the same time they have confessed that they have been honest men, setting their judgments aside; O this is unexpressible madness for men to subjugate Christians consciences unto a formal government; their very words argue them formalists, and their inward malice, and predomination over tender consciences, demonstrates the want of the power of godliness: therefore take this for a rule, that whosoever, in all his discourses or actions, shall so contend for any form whatsoever in matters of Religion, more then power, such a man denyeth the strength and power of godliness, for godliness is of a more excellent nature, it tyeth a man to a strictness of life, wherein power will appear as well as form: the heart is the thing that God requireth, for he will be sanctified of all them that draw neer unto him; and he will be worshipped in spirit and truth, and not in outward forms onely.

Do men that profess the form of godliness, oppose the power of it? O then, it doth highly concern men to look into their own ways & examine their own hearts; dost thou profess Religion, because the laws of the Land injoyn thee to it? or is it from a principle of thine own, or by the power of

Jesus Christ? O know, whatsoever flowes from man, as he is man, is carnal, earthly, and sensuall; therefore as the cause is, such is the effect; as the principle, such the act; art thou guided and principled by the Spirit of God in thy profession? is the word of God the pattern and rubrick of thy life? doth thy conversation speak thee Christian, and spiritual? doth thy blossom sprout from the tree of life? art thou rudimented and disciplined from thy School-master, Christ? then thou mayest without prejudice conclude thy qualifications to be truly sanctified, and thy profession truly godly; it is not the outward profession, but the inward intention, and cordial affection, that God accepts; My son, saith God, give me thy heart, walk before me, and be thou upright and perfect; it is the close and inward walking of the heart with God, that God accompts uprightness and perfection: its impossible for a man to be upright with God, unless his heart be for him; there can be no soundness in Religion springing from a rotten heart; away then with these outside services, abandon all thy goodly flourishes; cease to seem, learn to be: let not thy profession be superficial, but supernatural: be less glorious in the eyes of men, and more of God; store not

too

too high with thy artificial plumes, leſt the vigorous heat of the Sun of righteouſneſs ſcorch thy wings, and thy ſoul, and body be precipitated into the infernal lake. Take heed then unto thy heart, labor for integrity in that, and thy converſation will be godly; it is the madneſs of many men, when they are reproved for their ſinful lives, to reply and ſay, Why? what man is there that liveth, and ſinneth not? though I ſometimes fall into error, and ſin againſt God, yet my heart is good, my wiſhes are to and for God. O fooliſh men, who hath bewitched you! is it poſſible for vertue and vice to co-inhabite? for a bad life to iſſue from a good heart? can ſpirit and fleſh, can light and darkneſs, can Chriſt and *Belial* be co-inthroned? O vain conceptions! O fooliſh imaginations! A good and ſincere heart maketh an identity and conformity in the whole man, it ſpiritualizeth his underſtanding, will and affections.

It puts a ſpirit of illumination into the Underſtanding and Judgment of that man whoſe heart is truly ſanctified and upright towards God, whereby he is able to diſcern and judg of things that differ, between things that are good and evil.

2. It purifies his Will, and puts it upon the choice

choice of the best things, it makes it aspire after heaven and heavenly things, it will labor and act after nothing but Christ and him crucified.

3. It regulates and placeth the Affections upon their right Object; thus the heart being made spiritual, the Understanding, the Will, and the Affections will be all subservient to the dictates of the Heart; the Understanding thereby comes to a knowledg of the things that are of God, the Will, that approves of that knowledg, and acts for God, then the Affections, which are the wheels of the soul, carrie the whole man after that which is good; Col. 3. 1. *If you be risen with Christ, seek those things which are above, where Christ your Head is: Set not your affections on things of the earth, for you are dead, and your life is hid with Christ in God*; that is, you are, or ought to be dead in your affections to the things of this world: O let your conversation be where your life is hid. Now to draw a period to this Point, and to wind up this Particular, on which I have dwelt something long.

Is it so, that men that content themselves with a form of godliness, do thereby deny the power of it, and so contract unto their souls the guilt of an haihous sin? Yet let

let me offer one word of comfort unto such men, and not leave them as men without hope, though indeed their case be very miserable as they stand at defiance with heaven; yet I will not seal them up to condemnation, nor give them all for lost; let me yet set the Gospel before their eyes. If yet you can beleeve you shall be saved; if yet you return, *Though your sins be as crimson, they shall be made as white as snow, though they be as scarlet, they shall be as wooll*; there is efficacy enough in the blood of Christ to wash you from all your filthiness; add not then impenitency and unbelief to the rest of your abominations, take heed of that soul-damning sin, look upon the blood of Christ, as that Fountain that stands open for *Judah* and *Jerusalem* to wash in, for sin, and for uncleaness; remember that Christ came not *to call the righteous, but sinners to repentance*; *O this is a true saying, and worthy of all acceptation* (saith *Paul*) *that Christ came into the world to save sinners, whereof I am chief*. Thou that hast sinned against free Grace, against the tenders of Love and Mercy, against the very bowels of Christ, yea against the blood of the Covenant, know that thou hast cause to bless God that yet thou art not in Hell, that yet thou

thou art not quite without hope; its possible yet for the breath of Life to be breathed into thy soul, thy salvation is yet attainable, if God do but yet inspire his Grace and Power into thy soul, to make use of present means and opportunities of mercy; O remember that God is in Christ reconciling the world unto himself, yea the world indefinitely; why maist not thou that hast been a formal professor all thy dayes, that hast been an opposer of the power of godliness, have a part in that great mercy of reconciliation? God, he intreats thee to be reconciled; hear what *Paul* saith; *We are Embassadors for Christ, as though God did beseech you by us, we pray you in Christs stead that you would be reconciled to God, for he hath made him to be sin for us, which knew no sin, that we might be made the righteousness of God in him*: In which places of Scripture you may take notice, that there is nothing required on thy part, but to be willing to receive a pardon, and to be reconciled to God, yea, and God himself will work both the will and the deed: tell me, thou desperate sinner, wilt thou be saved or no? art thou willing to be made partaker of the death and resurrection of Jesus Christ? art thou willing to be transplanted out of the wilderness

2 Cor. 5. 20.

of

of the world into the *Eden* of God? art thou willing to be ſnatcht from a Dunghill unto a Paradiſe? to be cured of a loathſome Leproſie, and to enjoy perfection of health and beauty? what ſinner ſo impudent? what ſinner ſo vile as to deny a conſent and willingneſs to this? yet to lay open a little further the rich Treaſury of the Mercies of God unto any ſuch obdurate ſoul, that will harden his heart, and refuſe to be willing to receive pardon; let him know, that Chriſt will ſave him whether he will or no, if he belong to the election of Grace, God will will not loſe any of his Elect ones, nor ſuffer any to pluck them from him; long may Satan bear rule and ſway in the ſoul of a choſen Veſſel of God from all eternity, and ſuch a one may ſeem in the eyes of the Saints to be a reprobate, and loſt creature, to be a veſſel of wrath, deſtined for deſtruction, yet may God at length come with the tender whiſperings and breathings of his Spirit (which breatheth and bloweth when and where it liſteth) upon ſuch a miſerable ſoul, and calm the ſtorms thereof, and poure in freſh oyl into its wounds, and put in marrow, ſtrength and vigor into its dry bones, and ſay to ſuch a ſoul, Come out of thy bloud and live, for he hath given

given a greater price for the redemption of his people, then heaven or earth, then Angels or men, for he hath given his own blood for his Church, and for his Elect; and why maist not thou then be one of them? for as great sinners as ever thou wert have been saved. *Where sin abounds, there Grace aboundeth much more* (yet sin not, that Grace may abound, take heed of that) there's an *abſit*, a *God forbid*, put to that. But now, though a man hath sinned with never so high an hand, and never so high a nature against God (the commission of the sin against the holy Ghost excepted) yet for such a man to receive pardon of his sin, and to be made holy through the righteousness of Christ, this shews an abundance of Grace and infinite Mercy, yea, it makes for the greater exaltation of the glory and riches of free Grace, to pardon the greatest sinners; it sets forth more the glory of Gods rich Grace to pardon a *Mary Magdalen*, to be reconciled to a persecuting *Saul*, to free a Thief from the guilt of his misled life, and carry him immediatly from a Cross (the deserved end of his wretched life) unto an everlasting crown, to snatch him from the power of sin, and bring him unto the freedom and fellowship of Saints, to receive him into his

Acts 20. 28.

his own bosome, whom the world loathed and spued out; O the heighth and depth of the Love of God in Christ! There is more advancement of the Glory of God in this, then in the saving of an *Abraham*, an *Isaac*, or a *Jacob*, who were never guilty of such sins as they were; Its a greater honor for a Prince to pardon one that hath been a Traytor against his Crown, Dignity, and Life, then to pardon one for stealing a trifle, or for picking a pocket; and so more honor redounds unto the Lord in his being reconciled to an old sinner, to one that hath stood out against him all his dayes, who hath been a Traytor against God, and Christ, the Gospel, and the Saints; then in his pardoning one that hath onely sinned against him of infirmity; now there cannot be a worse Traytor against God, then that man that hath onely a form of godliness, and opposeth the power thereof; yet let not this man, nor any other in the like condition cast away the strong Anchor of Hope, so long as he breathes on this side Hell, for there is salvation purchased for such, as well as for lesser sinners, if they will but lay hold of the proffers of Mercy in the Gospel, let them look upon Christ as a full Object of salvation for the greatest sinners, and is not

this

this incouragement enough for the vilest sinners to come in to God, and to Christ? nay, especially when Christ will do all their works in them, and for them, and reacheth forth such strong and free invitations, as so many cables for the supportation of any sinking soul, when he calls in general unto e-

Isai 55. 1. very one that thirsteth, *To come and buy Wine and Milk without money, and without price*;

Matth 11. 28, 29. *Come unto me all ye that labor and are heavy laden, and I will give you rest, and you shall*

Joh. 7. 37. *find rest unto your souls.* Jesus stood and cried, saying, *If any man be athirst let him come to me and drink of the Waters of Life freely*:

Revel. 22. 17. So again in the *Revelation* of *John*, *The Spirit and the Bride said come, and let him that heareth say come, and let him that is athirst say come, and whosoever will, let him take the Water of Life freely.*

Many more places of Scripture might be instanced and brought for this purpose, but these are sufficient to set forth the free invitation of all sinnners, both by God, by Christ, and the Spirit of Grace; the Lord looks for nothing at thy hand, but to receive pardon, and to be reconciled unto himself, therefore why will you perish, O sons of men? your condemnation is of your selves. Let

this

this then take off those that do refrain to come unto Christ, because they have nothing to come withall, such a soul is best welcome unto Christ, that is emptiest in himself; thy approaches and addresses unto Christ, are not to be measured with those unto great Personages here on earth, there needs no rich presentations to usher in, or plead thy acceptance, nor purchasing of Mediators by clandestine and close-fisted bribes; the dearest and highest Saint in heaven cannot so soon procure thy access unto, and acceptance with Jesus Christ in heaven, as the fauning Parasite, and Saint-seeming Devil can with man on earth; nor doth Christ accept of any creature, or worthiness in creature, either in heaven or earth, on the behalf of a poor soul, to ingratiate it into his favor and embraces, but of his own breathings in a contrite spirit: O then if sin be a burthen to thee, come unto Christ, and he will take it off, he will deliver thee from that weight; God he hath laid help upon one that is mighty, by his Stripes we are healed, by his Merits saved, by his Wounds cured, and by his Power preserved unto everlasting life; and to press more home unto the souls of poor sinners, the consideration of the free offer of Grace and

Salvation of Christ, let them but read the ingeminated invitation of the Spirit of God in that one Text before cited, *Come, come, come.* The free Word *Come*, is no less then three times reiterated in that one Verse: O then do not wilfully refuse and cast off the free offers of Life, Grace, and Salvation, for know it is tendred as freely to thee, as ever it was to any creature under heaven, and know that to reject this mercy, is to reject the greatest mercy that ever was tendered to any soul upon the face of the earth; it is to reject not onely thine own good, thine own life, thine own salvation, and thy sweet communion with, and enjoyment of Christ and the blessed Saints for ever hereafter, but also of the free Love of God and Christ; the loss whereof is worse then ten thousand hells, yea, it shall be an aggravation of all thy sins that ever thou didst commit in thy whole life: for he that will not believe, is damned already, there is no hope of such a man; take heed therefore of Unbelief, for it is worse then Hell it self, as being the cause of all miseries that a soul can be afflicted with.

Revel. 22. 17.

1. Hell, that's an Ordinance of God; but sin is from the devil, and mans own corruption.

Hell

Hell is the fruit of ſin, as ſin is the cauſe of punishment; by ſin came death into the world, yet that man that believes ſhall be preſerved from ſin, death, hell, and what ever elſe is miſerable; yea not onely ſo, but he ſhall have that ſweet enjoyment of God, Chriſt, his Spirit, Saints, Angels, Heaven, Life, Glory; yea more then his deſire or thoughts can comprehend, for no eye hath ſeen, ear heard, or heart conceived what is laid up in life and glory for all them that believe, there the ſoul ſhall ſee God as he is, yea it ſhall be filled with the fulneſs of God, and raviſhed with his preſence; yea more, the ſoul ſhall hold communion with Chriſt, and with the father in a more excellent meaſure then any creature can be capable of in this life, yea there the ſoul ſhall be in union with God and Chriſt, God will be giving out himſelf unto his Saints, they ſhall partake of his glory, they ſhall be in him, and he in them: this is the excellency and preeminency of faith, that doth inſtrumentally and mediatly through Chriſt alone, act and carry the ſoul above the pitch of earth, and conveighs and lodgeth it in the boſom of Chriſt; O then who would be deſtitute of this Armor of proof? Who would not be ſhrouded under this helmet, as ſufficient to defend the ſoul 2.

against all worldly and spiritual conflicts? who would not get this wing to elevate and mount his soul into the Heaven of Heavens, where the act of faith shall cease? then shall believers live no more by faith, but by sight: there expectation shall be swallowed up of fruition, invisible things become visible, glimmerings of light, become flames, and ravishments of glory. Saints here can better tell what God is not, then what he is, we can here say, he incomprehensible, and immutable, but then we shall see God in his essence, in his nature and excellency, as he is a spirit, so far as a soul can be made capable of so glorious an object. O then of what happiness and bliss do unbeleevers deprive themselves, that will not believe, though everlasting life depends upon it! O sinners, remember how often hath the Gospel been preached unto you? how often have you been invited unto the marriage Feast, and you would not come? How often have you preferred the wedding of your souls unto the profits and lusts of this world, rather then unto Christ? Consider, Christ hath invited you, your own wicked wills have refused to comply with his call; he would have gathered you together under his wings, but ye would be dispersed & separated

rated from him, certainly it ſhall be eaſier for *Sodom* and *Gomorrah* in the day of Judgment, then for you: and thus I have diſpatched the firſt branch (*Having a form of godlineſs.*)

2 Tim. 3. 5.

Τὴν δὲ δύναμιν αὐτῆς ἠρνημένοι,

Sed qui vim ejus abnegarint.

But denying the power thereof.

THe Apoſtle ſtill continues his complaint of what ſhould come to paſs in the laſt and evil times, which are accompliſhed in theſe days wherein we live, which we have ſhewed you in the precedent part of this Treatiſe: theſe men in the text retain the form of godlineſs, at the ſame time when they deny the power of it; things of leaſt value moſt ſet by, and thoſe of the greateſt concernment moſt ſlighted, contemned, and deſpiſed, darkneſs before light, vanity before verity, ſhadows before ſubſtance, weakneſs before power; here you may ſee men acting much outwardly, and intending nothing leſs inwardly, men contending for, and ſatisfying themſelves in types & forms, and denegating ſubſtance and reality; types and repreſentations are good, if the power and body typified

ed and represented be joyned with them: but when there comes a disjunctive particle (but) between form and power, then all is lost, Religion lost, profession lost, and the professor also; the fabrick of that soul being built upon such a formal and sandy foundation must needs perish and fall to ruine.

Having a form of godliness, but denying the power thereof.

This monosyllable (but) includes many syllables of truth and high concernment; it is very authoritative and significant, and though it be but (here) in it self, yet oft times it reacheth as far as hell it self, as here in this place, where it parts the power of godliness from the form: you know that it is many times said of the Kings of *Israel*, that they reigned such and such a time, and did such and such acts, but they did evil in the sight of the Lord; now this (but) spoiles all, all seems well unto till this exception or reservation comes in: it's a common thing for men to say, such a man is a good Preacher, endued with admirable gifts, but he is covetous, but he is proud, but he will be conformable to the times, this interpositive (but) eclipseth the brightness and glory that mens actions did before seem to carry with them: it is such a separative,

that it divorceth the pre-reputation of all thy actions, and bringeth in, and entailes a lasting disreputation and dishonor upon thee and thy actions; how inconsistent is sin with goodness? read of all the failings of the Saints, and you shall never read that a godly man was a covetous man at one and the same time, for of all sins, this hath a black brand of hell set upon it, he that loves the world, is an enemy to God, that man hath not the love of God dwelling in him; the truth is, that grace and covetousness are inconsistent; they are light and darkness; you know though it be never so dark, yet if light appear, the darkness is expelled, so the absence of light causeth darkness: so when grace comes into the soul; covetousness vanisheth. Wherefore whosoever delighteth in covetousness, and maketh money his chiefest aime; let this man profess what he will, he is an Idolater, a denyer of the power and life of godliness, and remains in the gall of bitterness, and bond of iniquity. So others will say, such a man is a good Christian, but he will defraud and over-reach his neighbor, but he will tell a lie for his own advantage: they might as well have said, he is an honest man, but he is a very knave, but he is a cheater and a lyar; so

such

such a man beareth the outward cognizance of a Christian, his profession is very specious and Saintlike, but his heart is hypocricall and diabolical: he hath no faculty or power of profession, but fair symptomes and shewes, he bids fair for heaven, he outstrips many a godly man in the eye of the world, but at length his vanishing prop will fail him, and he inevitably drop into hell.

(*Denying*, or having denied) that is, earnestly and stifly to reject, to refuse, forsake or turn the back upon, to cast off, or gainsay; its the same word with that to *Titus* 2. 12. teaching us, that denying ungodliness, so 2 *Pet.* 2. 1. Even denying the Lord that bought them; so in that fourth of *Jude*, even denying the onely Lord God, and our Lord Jesus Christ; thus you have the explication and signification of the word denying, thus they are said to deny the power of godliness, who do make but a bare profession of it.

ἠρνημένοι, *qui abnegârint.*

Tit. 2. 12.

2 Pet. 2. 1.

The next word is *power*, and it signifieth strength, authority, ability or sufficiency of godliness, and this shews the excellency of it, which is not looked upon, nor apprehended by the men of the world, which makes it to be so vilified and contemned? Thus much for the etymology of the words.

δύναμις. *Vis, potestas, sufficientia.*

But denying the power thereof.

Ac-

Acquaint us with this truth; That when godlineſs comes into the ſoul, it comes with power and life; in its operation its very powerful; its like a violent rushing wind, that carrieth all before it, or a devouring flame that conſums all combuſtible matters; its like the piercing Sun in the Element, that with its radiant beams at noon day, doth dimm and dead the hotteſt fire, and diſſipate the foggy miſts of the earth: ſo doth godlineſs in the ſoul allay and extinguiſh the heat of luſt, and baniſheth and diſpels the noyſome miſts of corruption; where it comes, it overcomes, like an irreſiſtible torrent that depels and drives back every oppoſing thing; yet it hath its degrees and divers effects of operation: in ſome more, in ſome leſs, according to the meaſure of grace received, yet very powerful in all: thus it came to the Jailor in that *Acts* 16.29. *Then he called for a light, and ſprang in among them, and came trembling, and fell down before* Paul *and* Silas, *ſaying, What muſt I do to be ſaved?* It did ſo powerfully ſeize on him, that it made him to tremble and quake, it rowſed him out of his ſecurity, it enlivened and raiſed up his dead and benummed affections, it quickned his faculties, and enlightned his underſtanding, it made him now to enquire, that ere while

Act. 16. 29.

while was without sense, it made him look after salvation, that before never thought of it, neither knew what it meant; he that a little before did imprison the Saints, and put them in the stocks (*verse* 24.) O now who more ready to act for the Saints liberty then he? now he leads them out, now he fals down before them, ready to be their servant, that was before their tyrant. O wonderful change! O invincible power of grace! His eyes were now opened, his understanding enlightned, his Judgment informed, his affections turned another way, he is not now the man he was; a little before an Infidel, now a Believer; even now a captive, now leading captivity captive: late bound up in the fetters of darkness, and now translated into the marvailous light; heretofore a persecutor of *Paul* and *Silas* and all the Saints, and now a refresher and comforter of them (*quantum mutatus ab illo!*) O happy conviction! O blessed change! Again, do but consider that of *Paul* in the act of his convection, how he was beaten from his horse to the ground, the text saith he fell to the earth, and he trembled, and was astonished and said, *Lord, what wilt thou have me to do?* yea, and he was struck with blindness, and continued so for three dayes and nights; Verse 24. Acts 9. 3, 4, 5, 6.

nights; yea and they that were with him were speechless; now could any thing be more powerful then this? the Lord was working a great work upon *Paul*, and he works like himself, he comes with power and authority: he darts his grace into the soul, like his thunderbolts into the world, that cleave asunder, divide and shake the very frame and condition of created Beings: and so in the

Act. 2. 2. *Acts 2. 2. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting;* What was this but the Spirit of God that fell upon the Apostles, and gave them other tongues to declare the mysteries of the Gospel to the Sons of men? it came from heaven, and it came with power, yea strengthned with all might to work powerfully, & prevailingly upon the hearts of men: and thats the reason why Christ compares the

Ἐν πάσῃ δυνάμει δυναμούμενα.

John 3. 8. new birth to a wind that blowes, and blowes where it listeth, and no man knowes whence it comes, nor whether it goes: now whats more powerful, yet what's more invisible then the wind? even such is the working of the Spirit on them that God cals home to himself; this is that white stone that no man knows, but he that receives it; *I will give*

Rev. 2. 18 *him a white stone* (saith God) *and in the stone*

ſtone a new name, that no man knows but he that receiveth it; its thought that the Holy Ghoſt alludes here unto the cuſtom of the *Grecians* in their Courts of Judicature, when they were to condemn a man to death, then the Judg ſent him a black ſtone, if he were to be freed and delivered, then he ſent him a white ſtone; but yet it was ſo made up, that he that carried it knew not what it was, none but the Judg and the man that received it had knowledg of it; ſo none but Chriſt and the ſoul that receiveth him knowes of the maner of conveyance, or of the gift of eternal life.

There are two things in this point to be unfolded.

Whats meant by godlineſs? 1.

Whats meant by the coming of it into the ſoul? 2.

We have ſpoken ſomewhat of the firſt in the former part, in the explicating of the words; and now we will ſomewhat enlarge upon it.

Godlineſs is the right exerciſing and acting of thoſe graces which the ſoul hath received of the Spirit of God, both to the glory of God, and good of man, or the bringing forth of the fruits of grace in holineſs of life and converſation; that is; when a man improves all his graces given unto him to the advantage of his Maſter Chriſt, Godlineſs what it is.

to

to be glad of every occaſion whereby he may advance the glory of that God, that hath advanced him by the glory of his grace: as God is pleaſed to ſhew the glory of his grace to a ſoul, and that to the utmoſt, ſo godlineſs in that ſoul deſires to improve and actuate all that grace and mercy to its utmoſt power, to and for God, Chriſt, the Goſpel, and the Saints; And this is the very life and ſoul of godlineſs, and this is the continual courſe that godlineſs acts, this is its full ſcope and aime; the perfection of this, is that which it doth aſpire after: for this is the ſouls breathings from the time that the ſoul received it, unto the end of life, and ſo godlineſs becomes the ſouls witneſs here, and hereafter, for it hath the promiſe of this life, and that which is to come.

1 Tim. 4. 8.

2. Secondly, This godlineſs comes, I ſay it comes into the ſoul of man, it is not attracted, or by induſtry atchieved, nor is it inherent in any ſoul: but it is grace poured out from God, and freely given and breathed into the ſoul of man by the Spirit of grace; *I will pour out my ſpirit upon all fleſh, &c. Unto you it is given to know the myſteries of the Kingdom, &c.* Yea, Chriſt communicates himſelf unto his people, and makes them partake of his fulneſs freely, its not attained by

Joel 2.28. Act. 2.16. Iſa. 44.3. Math. 13. 11.

by skill, art, wisdom, learning, riches, or any created power whatsoever, yea all the created power in heaven or earth, is not able to attain unto one scruple or grain of godliness, its not from men, nor from the word of God, or dispensation of the Ordinances in themselves, but from Heaven, and that by the breathings of the Spirit of Jesus Christ; I shall but onely touch upon this point in this place.

We have now seen, that godliness where it comes, it comes, freely and comes with power; the next thing to be considered, is, how it comes to pass that godliness comes with so much power into the soul.

Answ. The Author of all godliness is the Essence of all Power, which is God blessed for evermore; Its a rule in Philosophy, That as the Cause is, so is the Effect: if the Cause be powerful, the Effect must needs be so, as in Fire, the greater the fire is, the greater is the heat in making other things hot, which is its effect; so the earth being in it self naturally cold, causeth a frigidity and numness in all creatures; so man naturally springing from his principle earth, is nothing but a heavy mass and lump of Clay, dead and fruitless, untill heat and life

life be inspired in him from a principle and fountain of life: Thus the Almighty being infinite in power, causeth those things which come from himself to be very full of power.

Now that God is powerfull, is clear by those names given to him in Scripture; He is called *Elohim*; *Elohim* signifies the mighty Judges, its a Word of the Plural Number, and expresseth the Trinity of Persons in Unity of Essence; so *Jehovah*, which signifies the eternal Being of himself: then (*I am*) *Exod.* 3.14. (*I am that I am*) I will be what I will be, a most significant expression of the absolute and uncontroulable power of God; yea, this name is attributed to Christ, *I am* Alpha *and* Omega, *the beginning and the ending*: Then he is called Lord, and so a Lord, that he is absolute of himself, and can do whatever he pleaseth in heaven and earth; then he is called God, which commonly signifieth a burning fire, one that runs through all things. Again, He is called the strong God, *Shaddai*, the Almighty God, all which denotate and set forth the Almighty power of God; and so in his Works, *For he is the God that weigheth the Mountains in a Balance, and taketh up the Iles as a very little thing*, yea, that counteth all things less then nothing; what an expression

Nomen Elohim est personarũ, διαλείτικον.

Κύριος.

Θεὸς Heb. 12 29. ἀπὸ τοῦ ἄιδειν. Esai 40. 17.

expreſſion is this, what Soveraignty, what Omnipotency is this? what debaſement of of all power in competition with his? If it were the thoughts of *Solomon*, an earthly King, after his fruition of all ſublunary pleaſure and power, to account them but vanity, nay, leſs then vanity, well may then the *Solomon* of *Salomons*, the King of Kings, eſtimate the greateſt things in the world, nay, the power of the whole world, to be nothing, yea leſs then nothing; who of nothing raiſed the world, and all created Beings therein, and to the ſame nothing can reduce them at his will and pleaſure: This I ſay is that God which ſendeth godlineſs with a power into the ſoul of his Saints.

The next thing that we muſt conſider, is, The ends why God ſends godlineſs into the ſouls of his people with ſuch power; By the way taking notice of godlineſs as it is obſervable in its Cauſe and Effect; for godlineſs in this place is Metonimically ſpoken, the Effect for the Cauſe, now Grace is the cauſe of godlineſs, and godlineſs is the effect of Grace, for Grace is that which makes a man a godly man, and its Grace that comes with power into the ſoul, whereby the life of man is acted and carried on in the wayes of godlineſs; Theſe things thus premiſed,

we ſhall proceed to the aforeſaid Ends or Reaſons.

Reaſ. 1. The firſt End or Reaſon that God hath in ſending godlineſs into the ſoul with power, is becauſe of the great oppoſition it muſt encounter withall, and that is from the devil, the world, the fleſh, and ſpirit of men.

1. The devil, he is the ſtrong man, and hath taken poſſeſſion of the ſoul, and alwayes ſtand upon his guard to keep his ground with all the powers of hell, and all the ſtrength that he can poſſibly make, yea; he bids defiance againſt Heaven, Men and Angels, and maketh this or the like plea for himſelf; This ſoul is mine, it was born mine (*We were by nature the children of wrath*, &c.) yea, it hath lived mine, I have had the poſſeſſion of it theſe twenty or thirty years, yea, it may be forty or fifty years, what power now ſhall ſnatch him out of my hands? he is my bounden ſervant, he is my ancient ſouldier, he hath covenanted to fight under my banner, he is a loyal ſubject of my Kingdom, he is true to his truſt, he will oppoſe my oppoſers, he will defend my right and intereſt, he will not have me loſe any footing, he will rather periſh then have me diſpoſſeſſed, why then ſhould not I actuate all

Satans plea.

Epheſ. 2. 3.

all my power and force for him, to keep him ſtill my faithful ſervant? rather die then part with him.

Now Chriſt he comes and laies claim to this ſoul, and ſaith, This ſoul is mine, and it was given me of my Father, yea, I have loved him more then mine own life, I have ſhed my pretious blood for him that I might redeem him out of the jaws of hell, and deliver him from the power of Satan; I am the Captain of his deliverance, yea, I have bought him at a dear rate, and paid more for him then heaven and earth it ſelf, yea, then all the created power in both, and I will have him: and Chriſt enters this Fort, binds the ſtrong man, and doth caſt him out by the ſtrength of thoſe weapons which are not carnal but ſpiritual, yea mighty through God to caſt down ſtrong holds, this is that Jeſus, that Saviour, that can, that will ranſom, and deliver his People, maugre all oppoſitions whatſoever; this is that Meſſiah, that *Anointed one*, that victorious King of Kings, that leads captivity captive, and gives gifts to men, of whoſe power the Saints receive power, and grace for grace, whereby they are inabled to wreſtle againſt principalities and powers, againſt the Rulers of the darkneſs of this world,

Chriſts plea. Joh. 17. 6. 9. 29 24. Heb. 2. 10. 1 Pet. 2. 18. Ephes. 4. 8. 1 Joh. 2. 13. Ephes. 6. 12.

world, yea, against spiritual wickednesses in high places.

2. As it must be powerful to stand in opposition against Satan, so against the world: for if Grace and Godliness were not powerful, the world would soon repel and overcome it, it would exclude and bar the door of the soul against them, for the world doth as really fight against the soul, as the devil doth: now what is the world? certainly all that is in the world, that is, the
1 Joh. 2. 16. lust of the flesh, the lust of the eyes, and the pride of life, the first and strong invaders of our first Parents, that did invade and overcome, that laid siege unto, & took possession of the strong-fortified, and enabled-to-resist faculties of the soul of *Adam*, and in him do still smite his loyns, and ensnare and seize upon the power and strength of all his seed, they plead a right and possession by antiquity, and they will keep their hold until they be evinced and cast out by the power of Grace, which is the onely weapon we have to ward off the assaults of these spiritual wickednes-
1 Joh. 5. 4. Rev. 15. 2. ses, & this is the victory that overcometh the world, even our faith, and by the power that God put into those glorious Martyrs, they overcame the world in all its persecutions, imprisonments, yea, and death it self

It

It comes with power, that it might beat down the corruptions of flesh and spirit that daily rebel and rise up against the Saints, and that made *Paul* say, I beat down my body, I club it down, I beat it black and blue, as the Original word signifies, and all yet all was little enough, for (*Naturam expellas furcâ licet usque recurrit*) there are such imperfections in the perfectest Christians; such reliques of Nature that there will be still continual buffetings and conflicts between the Spirit and the Flesh, though the Spirit doth oppose, and sometimes get ground, yet the Flesh will be returning and getting head again; so long as we are in the body little doth the world know what ado Grace hath with the Flesh and Spirit of the Saints, there will be such reluctances, such combates, such heavy burthens upon the soul, that oft-times it makes the Saints go very heavy and sad most part of their dayes. And therefore the Apostle exhorts us *To cleanse our selves from all filthiness of flesh and spirit*, and this makes him cry out, *Who shall deliver me from the body of this death?* well, *I thank God through Jesus Christ our Lord*; that is, by that power of Christ that he sends into his soul, he was delivered, and by that power alone are all the

3.

1 Cor 9. 27.

ὑπωπιάζω μὴ τὸ σῶμα. *Vi subjicio corpus meum.*

2 Cor. 7. 1. Rom. 7. 23, 24.

Saints delivered from these three great capital Enemies.

Reas. 2. That it may make us stand strong against all our enemies that oppose, whatsoever;

Gal. 5. 1. 1 Cor 16. 13. 15. 57. *Stand fast (saith Paul) in the liberty wherewith Christ hath made you free: Watch you, stand fast in the faith, and quit you like men, and be strong; for God, he hath given us the victory through Jesus Christ our Lord, and*

1 Pet. 1. 5. *ye are kept by the power of God through faith to eternal salvation;* Now the reason why the Saints do so often fall and slip, is, because they trust to their own strength, and rest not on this power which they receive from *Jesus Christ*; for he that hath this power in his soul, and doth make use of it by Faith, it may contend against Sin, Corruption, Death, and Hell it self, yea, and overcome all, as the Apostle saith, *I am able to do all things through Christ that strengtheneth me, In him we are more then conquerors*; and certainly, did we but know what comforts we lose, and what foiles we receive in not making use of this power, it would put us upon our Watch and Guard, and make us careful to keep Centinel by this power in our souls: Had *David*, and others made use of this power, and stood upon their Watch, he had not committed Adultery, *Peter* had

not

not denied his Master, *Jacob* got the Blessing by a lye, *Abraham* denied his wife for fear of *Pharaoh*; and so divers others which I could wish might be as Landmarks unto us, whilst we sail through the sea of this world.

Why godliness comes with power into the souls of the Saints, is, that it might put another frame of spirit into them then they had before; as the Lord spake of *Caleb*, Because he had another spirit with him, therefore he shall see the Land, yea, I will bring him into it, and his seed shall possess it; *Yea, he followed me fully*, saith the Text: now this Spirit was nothing else but the Spirit of Faith: so he fulfilled after me, as the *Hebrew* Word signifieth, that is, He was constant in obedience to Me, or to my Commands; Certainly, where Grace raigns in the soul, sin doth not onely decay, but die, the man is become another man: as *Paul* when he was converted, he was another man then he was before, he was of a new mould, a new temper; before he persecuted the Saints, but now he embraceth them, and preacheth to them; before he knew not who Christ was, *Who art thou Lord?* but now he doth not onely know Christ, but preacheth Christ, and suffereth for him, yea, *Reas.* 3. *Ego non sum ego.*

yea, now he is willing to die for him; yea, the Saints know this by experience, that there is a certain *vis*, a power infused into the soul from God, which was not before in them, otherwise they could never have had any dominion over sin, never have been made new creatures, but should have still remained under the power of darkness, and in their natural estate, they should never have known any difference betwixt themselves and the wickedest man on the earth, but should have committed the same abominations with them, they should never have been translated from death to life; neither should their spot have been differenced or known from the spot of the wicked; had not God made them experimentally to know and feel a mighty overawing, and sin-conquering power, sent, and let in unto their souls, from the Almighty Spirit of God, which doth divide between the marrow and the bone, between the Flesh and the Spirit.

Reas. 4. That it may make us to carry on Gods great design in the advancing of the Lord Jesus, for in such souls where this power comes, Christ is greatly exalted in his Kingdom, in his person, and in his offices, for he that believeth glorifieth the Father, who hath sent his Son into the world, and the Son

Son who is the glory of the father; these souls put to their seals that God is true; such a soul gives a testimony unto the world that whatsoever God hath said of his Son in the word, is the very truth of God, yea it can freely adventure all, and lay all upon Christ for life and salvation, yea had it ten thousand souls it would cast them all into Christs arms, its resolved there to live, and there to die, its faith is surely fixt that the gates of hell cannot prevail against it, come what will come he is confident, that neither life nor death, principalities nor powers, shall be able to separate him from the love of God, which is in Christ Jesus our Lord: thus is the soul sustained and upheld by the power of grace, and acts couragiously to and for Christ and the exaltation of his glory.

That such a soul where this power comes, may strongly hold its communion with Christ, that as Christ gives out of himself, and fulness unto the soul by a direct act; so the soul may be somewhat enabled to retribute unto Christ, of what he hath received by a reflect act, as the beams of the Sun are made reflective by the earth unto us, which is the cause of the heat we feel; so the beams of the Sun of righteousness descending and coming into the soul, make it warm, vigo- 5.

rous,

rous, and communicative, to and for God, and as it hath received mercies, so it will be alwayes returning praises, whereunto it would be altogether dead (for by nature we are dead to every good work) had it not first been enlivened and quickened with a power from above; for we cannot stir nor move for God until he stirs and moves in us; we are altogether senseless, till made sensible by him, tis in him we live, we move, and have our being, we could not love God, had not he loved us first, nor could we give our our selves unto Christ, did not Christ first breathe into our souls the spirit and power of grace: and therefore we may well say that none can hold communion with Christ, but those and those onely to whom Christ sends the power of godliness.

6. That godliness may predominate and bear rule and sway in the soul, that it may be the Queen Regent and sole governess thereof; that as sin hath formerly raigned to Gods dishonor, so now grace may raigne to Christs glory: *That as sin hath raigned unto death; even so might grace raign through righteousness unto eternal life through Jesus Christ our Lord*; so that as sin hath mastered and over-powred all the faculties of the soul, and members of the body in bringing

Rom. 5. 21.

of

of them in ſubjection to Satan, ſo now godlineſs ſitting upon the throne exerciſeth them for Chriſt, and brings them into ſubjection unto him; now grace and godlineſs ſtand Centinel in the ſoul, and command all, ſo that when any cavalering luſt or corruption appears, it may take them off, or if they ſhould prevaile through frequent aſſailings, that then the ſoul may flee to Chriſt for more forces to incounter and caſt them out: for Chriſt, he hath promiſed to aſſiſt his people againſt all their enemies, who by the power of his death will bury all his and his Saints enemies in his grave, ſo as they ſhall never prevaile againſt them here nor hereafter.

7. That it may continue a ſoul in that new nature whereunto it hath been begotten again unto Chriſt, for were it not that there were a certain power in godlineſs to keep the ſoul from falling into its old natural condition, and a ſpiritual phyſick to ſuſtaine and keep it from relapſing into its former fits, it would ſoon be reduced into its former ſtation, and be viſited with its old diſeaſe wherein it was ſeated and wherewith it was infected before grace entered into it, and the ground is, becauſe of the abundance of ſtrong corruptions inherent and accompanying

panying the beſt regenerate, for the fleſh is ſtill warring againſt the ſpirit, and the ſpirit againſt the fleſh, for there was ever a ſtrong antipathy between theſe two. Now Chriſt who is the Captain of our Salvation make his graces powerful in his Saints, that ſo they may not give ground, but ſtand faſt in that condition whereunto he hath called them: for the Saints are kept through faith unto ſalvation, by that power of grace which is given unto them of God the Father and and our Lord Jeſus Chriſt; otherwiſe were it not powerful, all the grace the Saints had received was but in vain, and ſo Chriſts death and reſurrection had been to little purpoſe, for one end of Chriſts death was to kill ſin, and ſo of his reſurrection, to raiſe us up to newneſs of life, and ſo to keep us there, that we ſhould never be ſurpriſed, and conquered by the old man, but contiue in the new, and walk as a people ranſomed by the Lord.

8. That by this power the ſoul might act for God, for Chriſt, the Goſpel, and the Saints in the performance of its duty to all, that it might honor the Father with that honor that is due unto his name, that it might ſuffer with and for Chriſt, and that it might love, embrace, and defend the Goſpel, and the Saints, againſt all oppoſitions whatſoever; for

for had not the graces of the Spirit of Christ come into the soul with power, the soul could never have performed any duty acceptable to God, for God accepts of nothing unless it come first from his Spirit; for its the voice of his own spirit whereby the Saints cry, *Abba Father*; for as on the one hand every good and perfect gift cometh from God who is the Father of lights; so on the other hand, no man of himself without this power is able to think a good thought or speak a good word, much less do any good action; man through his lost ability in *Adam* is spiritually dead, but carnally living; nothing that he can own or lay claim unto as his act, but sin; but when godliness comes into a soul with power, O then the faculties of the soul are resuscitated and made alive again, and the members of the body are regulated & brought into conformity unto the spirit, and made by it to act for God, who before acted against God, that before were the weapons of unrighteousness unto sin, are now become the weapons of righteousness unto the glory of that God, who by his power cast into the soul did change that vile and sinful body, and made it glorious and instrumental for his praise; hereby the understanding is unvailed, its now brought unto

to new discoveries, its carnal foolishness is sanctified wisdom, it's now able to discern and know the wonderful mysteries of godliness; this power of godliness is the Eye-salve of the soul which takes off the condense film of ignorance, and works a sensible illumination in that faculty of the understanding, also this is the restorer of the will, it brings it from nature to grace, from willing the things of the flesh, to will the things of God: it disingageth the affections, it stops their pursuit after the world, and causeth them to run after God and the things of God: nay further, this power of God is a new Heaven, created in the soul, its the new birth, its the regeneration, its the new nature, its the death of the first, and the life of the second *Adam*; its the extirpation of nature and sin, and the renovation and transplanting of grace and life in the soul, hereby the eyes can see for God, the ears hear for God, the tongue speak for God, and the feet walk for God; in a word the whole man by vertue of this power, is made serviceable for God, which it could never have been, had not this godliness come into the soul with power.

9. That the Saints might be made fit for a
Phil. 1. 29. suffering condition, *for its not onely given to Saints*

Saints to believe, but also to suffer for his names sake.

The Saints they are Christs witnesses on earth against the world: how have the people of God stood as a wall of brass in witnessing for the truth of Christ in the times of those ten persecutions, what wicked, cruel, and barbarous dealing did they finde, and receive from this world! was not all maner of cruelty exercised against them that hell and men could invent? and yet by this power of godlines they were enabled to indure all, yea, and with rejoycing also, that they were counted worthy to suffer for the name of Christ. O ineffable support! O glorious conquest! the sense of pain was swallowed up of the sense of joy; the torments of hell vanquished and slighted by the thoughts of Heaven; whilest burning burnishing, while extinguishing reviving, whilest crucifying enjoying Paradise. Do but look into the book of Martyrs, and see, what sawing asunder, roasting ailve, putting into boiling oil, eyes burning out, and what not? and yet by this power God made them stand strong, and oppose his and their enemies, to their own shame and confusion, so that the Saints slaughterings, at length became their persecutors sufferings, they were wearyed

Act. 5. 32. Rev. 11. 3.

wearyed and tired out with afflicting and butchering of the Saints: and as God by his Power did then make them couragiously to ſtand, ſo is he ſtill the ſame God, nor is his hand ſhortned that he cannot help, but ſtill will continue this power unto his people, that they ſhall ſtand for Chriſt, and undergo any kinde of ſuffering with joy; for we fight againſt principalities and powers, yea againſt ſpirituall wickedneſs in high places; and this is another end why godlineſs comes into the ſoul with power.

10. That it might make the Saints live above the world, that is, might elevate their affections, and make them live in Heaven, where Chriſt their head is, that it might diſpoſſeſs worldlineſs and enthrone heavenly-mindedneſs, that it might glorifie the ſoul and take it off from poring on this dunghil the world and the ſeeming glory thereof, and fix it upon a Kingdom, and the real and permanent glory thereof; to be enamored of the raviſhing beauties of God the King of that glory, that ſo the temptations & allurements of the world being ſlighted, and the glory and excellency thereof counted as dirt and dung; the eternal glory of God may be advanced and onely aimed at in that ſoul, for it

Pecuniam, quæ permanet ac continuo durat, gloriam, quæ ſemper floreat. Baſil.

it is the glory of the Church here to have the Sun upon her head, and to be crowned with a crown of twelve Stars, and to have the Moon under her feet (that is) the earth and the glory thereof in its most glorious Robes must be stamped upon by Saints, even as *Samuel* stamped upon *Agag* the King of the *Amalekites*: when a temptation comes and offers it self to Saints, they ought to be higer minded then to embrace it; In this point Saints should be like unto *Themistocles*, who having gotten a great victory by war, would not stoop to take the spoil, it would not stand with his state and honor to do it, and when others did it, his answer was, you may, you are not *Themistocles*: for when the world (having received a foil by this power of godliness) offers its glory and pomp to such a soul, (which indeed is but the spoil of grace) that soul should refuse them, and leave them to be taken up of the worldlings, and say, Such as you may entertain and hug the embraces of the world, but for my part, I am born higher, I am of a nobler blood then to minde such offall, such contemptible things; Saints should be like *Antipater*, King of *Macedon*, who being offered a book to read, said, I have no leasure: so when the

1 Sam. 15.

Ἀνελοῦ σαυτῷ σὺ γὰρ οὐκ εἶ Θεμιστοκλῆς.

οὐ σχολάζω.

Saints have the glorious book of the whole world, and the pleasures thereof laid open unto their eyes, and tendered to them to be read, they should answer, we have no leisure to contemplate upon such follies, nor to receive such vanishing delights, our spirits soar aloft, we must follow our Fathers business which is in heaven, it must be our delight, and our meat and drink to do our Fathers will, for he hath taught us that we are crucified to the world, and the world to us.

Quo tendit, non quid possit a sit cogitat.

And as Saints by this power live above the world in its glory and pomp, so they must live above the world in its scorns, reproachings and persecutions, and say in plain tearms, World and Devil do your worst, for true Vertue doth not so much consider what it suffers, but whether it tends, whether its going, and whats its end; *Virtus dum patitur vincit*, Vertues sufferings are its overcomings, the world and all its reproaches are thereby conquered, so that Saints should not look what share they have in the Whip, but what portion they have in the Word of God, what interest they have in Christ Jesus, what crown of glory is laid up for all them that love the appearing of Jesus Christ, who shall change

Noli attendere quam partem habeas in flagello, sed quem locum in Testamento.

our

our vile bodies, and make them like his glorious body, *For when Christ who is our light shall appear, then shall we appear with him in glory, then shall all tears be wiped from our eyes*; then shall the worlds scoffs be turned to our glory, the worlds despight to our rejoycing, the worlds cursings to our *Hallelujahs* and praising of that God that did so powerfully deliver us from them, and hath now cloathed our despicable and loathed bodies with immortality, and our souls with the Robes of Jesus Christ.

That by it Saints may see what emptiness 11.
there is in themselves, and what fulness there is in the author of this power: its through Grace, that a man sees that nothingness, yea, less then nothing thats in himself, that all his duties, performances, and abilities whatsoever, are empty bubbles and meer nothing; you know where light comes there darkness is discovered, yea, banished, so where power comes, weakness is made known and discovered, so that a man may see it, for where this power comes not, men do and can trust in themselves, and not in him who is all Power, God blessed for evermore; by this Self comes to be debased, by this conceited riches become naked poverty; all creature-fulness becomes empti-

neſs, by this the ſoul deſireth to decreaſe, that Chriſt may increaſe.

11. Laſtly, That it might keep and preſerve the Saints to eternal life and glory, *Ye are kept by the power of God through faith to ſalvation*; O how ſoon would Saints turn their backs upon Chriſt, and go back to imbrace their former ſins, luſts, and corruptions, and quite fall away from what they do now profeſs, were it not that God did hold them in the hollow of his hand! O whither was *David* going, whither was *Peter* going, and *Lot*, *Noah* and divers other of the Saints, had not God by a mighty power given a turn to their ſpirits? its his Promiſe to his Saints, that when they go aſtray, they ſhal be made to hear a voyce behind them, ſaying, *This is the way, walk in it*; thus God by this power of Grace doth carry his Saints from grace to grace, till he brings them to life and glory; were it not for this, they would with *Demas* forſake Chriſt, and imbrace this preſent world; the ſtrongeſt Saint on earth left to himſelf, would quickly fall and miſcarry in his way to ſalvation; its impoſſible for any man to be ſaved if he ſhould be left to ſtand upon his own legs; what infinite need then do we ſtand in of this preſerving power! it is not the beginning but the

1 Pet. 1. 5.

the end that crowneth the work, *No man having put his hand to the Plough, and looking back, is fit for the Kingdom of God*; it was the complaint of God against the Church of *Ephesus, That she had left her first Love* in *Revel.*2.4. Therefore he saith again in *Verse* 7. *To him that overcometh will I give to eat of the Tree of Life which is in the midst of the Paradise of God*: And again, in *Revel.*21.7. *He that overcometh shall inherit all things, and I will be his God*, &c. If then perseverance obtain the Crown, and onely he that overcometh shall inherit eternal Life, What will become of poor miserable creatures that are not able to stand one moment, nor to resist the least temptation, if the mercifull power of an Almighty God doth not aid them, and carry them on through this boisterous and troublesome world, and conduct them safe unto the Haven of Rest? had it not been for this, *Paul* could never have said, *I have fought a good fight, I have finished my course, I have kept the faith, henceforth is laid up for me a crown of righteousness*, &c. It is therefore by the power of grace that we are kept and preserved faithful unto the end.

Finit curanat opus. Luke 9.62.

Revel.2.4.

Rev.21.7.

2 Tim.4. 7,8.

You say that godliness comes into the soul, and that it comes with power, but af-

Quest.

ter what manner, or what are the footsteps of it?

Answ. You may call to minde how I told you, that the words were Metonymical, the Effect is here put for the Cause: Godliness in its highest excellency is but the fruit of Grace, the improvement or exercise of Grace; Grace is the cause of Godliness, as fire is the cause of heat, and yet as the cause is, such is the effect, for powerful causes make powerful effects, thats an undeniable truth in Philosophy, and thats the very reason why godliness is so powerful in the souls of men: Now wouldst thou know the working of Grace, or of the Graces of the Spirit of God in the soul?

1. First then, I will set down some of these fundamental Graces which cause godliness;
2. and secondly, how they are wrought in and upon the spirits of men.

1. First then, Take these four Graces, Faith, Repentance, Self-denial, and Love, not that I intend to speak of the Doctrine of Faith, or the rest of the graces here mentioned, but onely to speak a word or two to each, and so proceed.

2. To shew how they are wrought, and their footsteps in the souls of Believers; And first to begin with Faith; not to trouble you with

with that which is Historical, Temporary or Legal, but to speak of that True, Evangelical, Saving, and Justifying Faith.

Faith then is a certain grace wrought in the soul by the Spirit of God, and by the Word preached, and its an act of the Understanding also; now I put the Word and the Spirit together, as they ordinarily are appointed to work together to make a man a Believer, for I dare boldly say, that the Word of it self never yet to this day wrought faith in any man without the Spirit of God working with it; but I am confident that the Spirit may and doth, where the Word preached is not to be had, work this faith in the souls of the Elect; Paul *may plant*, & Apollo *may water, but it is God that giveth the increase*; a man may live all dayes of his life under a powerful Ministry, and stand by Christ, and hear the joyful sound of the Gospel, and yet never the neerer, they shall count it but as thunder, as those did in *John* 12. 29. unless the Spirit of God boreth the ears, and sanctifieth their hearts to understand and believe the things of God, and though Faith be the gift of God, yet as God puts forth an hand in giving of Faith, so he gives a hand to his Elect to receive Faith, otherwise they could never

Fides est actus intellectus.

1 Cor. 3. 6.

Joh. 12. 29.

ver have it: thus God illuminates the Underſtanding, whereby it comes to know, that there is ſuch a thing as Chriſt is, and then he convinceth the Judgment, that this Chriſt is very excellent, and that of neceſſity he muſt be had, or elſe the ſoul is undone; then comes the Will, ſaying, If Chriſt be ſo good, and that of neceſſity I muſt have him, O then I will receive him; thus at length is faith begotten in the ſoul: yet we muſt take heed of attributing any thing to man in this, for all this is Gods own work and none of mans.

Chriſt the object of Faith.

Now the other three graces may be ſtiled Faiths ſubſequents or concomitants, Faiths companions, or the fruits of Faith, yet I ſhall ſpeak a word to each of them: and firſt to Repentance, I ſay, of the working of this grace in the ſouls of Gods Elect, as I have ſaid of Faith; and in this work of Repentance we muſt note theſe four ſteps or degrees.

True Repentance.

1. There is a ſight of the nature of ſin.
2. A convinced judgment of the guilt of ſin.
3. There is a cordial and hearty ſorrow for ſin.
4. There is a diſlike of, or an abhorring and forſaking of ſin.

1. For the firſt of theſe, namely, The ſight of ſin

ſin in its own nature and proper colours; now ſins vail begins to be pluckt off; before ſin was pleaſurable and delightful, now it is odious and loathſom, now the ſoul diſcovers ſin to be a Scorpion, a Serpent, whoſe ſting would have cauſed eternal death; that which ſeemed to be the pleaſanteſt and delightfulleſt companion, is now the uglieſt, baſeſt, and contemptibleſt thing that ever the ſoul beheld ſince it had a being; that which formerly was embraced and hugged as a *Dalilah*, is now thrown out of the windows as a *Jezabel*: now the ſoul looks on ſin as Gods greateſt enemy, yea, as that whereby the ſoul hath caſt dirt in the very face of God, and hath grieved, and done deſpight unto his holy Spirit, and crucified the Lord of life and glory: Again, the ſoul looks upon it as its own greateſt enemy, it did unparadiſe it, it hath ever ſince blindfolded it, and fettered it up amongſt a legion of devils, and hath made a ſeparation between God and it, it hath made it at emnity with God, and hath brought it into a ſtate of condemnation, and was able to ſink it into the very bottom of hell.

Gods enemie.

The ſouls greateſt enemie.

2. The ſoul is convinced of the guilt of ſin, and that by the ſame its bound over to the Judgment Seat of Chriſt, there to anſwer the

Rom. 3. 19.

James 2. 10. the breach of all the Laws of God, Moral and Evangelical, yea, and that this guilt lies so heavy on the soul, that its able to press

2 Thess. 1. 8. it down into destruction, and to banish it from the presence of the Lord, and the glory of his power for ever; sin now is become a burden to purpose, yea, such a bur-

Psal. 38. 4. den as *David* complaineth of in *Psalm* 38 4. saith he there. *Mine iniquities are gone over my head as an heavy burden, they are too heavy for me*; that which once was so light, that the soul could not feel it, O now it is so heavy that its like to break the very heart of it; now conscience is wakened, and sin stands as a brasen wall in its order before the soul;

Psal. 50. 21. *I will set his sin in order before him*, there is a Scripture to that purpose in the *Psalmist*.

3. There is a cordial and hearty sorrow for sin: O saith the soul, that I, that such a wretch as I should sin against so great, so good, and so gracious a God; now the soul begins to be cautious of sinning, now its ready to say with

Gen. 39. 9. *Joseph, How can I do this great wickedness and sin against God?* Now the soul is sensible of its indignity to God, now it can grieve and rent its very heart for its unkinde dealing with God, who hath dealt so kindely with it, and by this means the soul is brought into

into contrition and godly sorrow, never to be repented of.

Upon this the soul is brought into a dislike of sin, yea, to an abhorring, hating, and detesting of sin, yea, it hates the very thoughts of it, not onely in others, but much more in it self, its now more ugly then a Toade, more bitter then Gall and Wormwood; now the soul knows the fruits of sin, how it leads unto destruction; now it can say of it, as *Salomon* said of the Harlot, *Her end is bitter as Wormwood, sharp as a two-edged sword, her feet go down to death, and her steps take hold on hell*: thus the soul by the power of grace being made acquainted with the loathsomness and bitterness of sin, begins to be weaned from its brest, and forsakes its embraces; let God or man say what can be said of sin, in respect of the vileness of it, the soul can give its free assent and consent unto it, yea, its so hateful to the soul, that it hates the very name of any thing that doth but tend to sin, yea, it hates it in its most glorious robes of pleasures, profits, honors, credits, or what ever the world can afford, it will shake them off, as *Paul* did the Viper from his hand; it knows sin to be viperous, infective, and stinging, it looks upon it as its bane, its poyson, its undoing, yea, in the 4. Pro 5.4, 5.

souls apprehension its worse then hell, then the devil, or all, or any thing that can be thought upon.

The next thing is Self-denial, thats a soul that hath no Self, no will when any thing comes in competition with God, with Christ, it owns its being from God, it renounceth any self-existency, its naked till cloathed from above, its barren, till made fruitful by Christ; it stands in need of all things till supplied by that Fountain, that openeth his hand, and filleth all things with his blessing; this Grace subjecteth the soul, and makes it lie down at Christs feet, its alwayes lying under the droppings of Grace, that it might receive repleni∫hings from the Spirit, this causeth the soul to look out of it self, and to be carried out with an expectation, hungering and thirsting after Christ and his righteousnes; this makes the soul to decrease that Christ may increase, it debaseth it self that it might advance Christ, its willing to part with all, that Christ may be all in all; it doth not onely make the soul to see emptines in it self, but to see emptines in every thing besides: In a word, Its a soul-denying, and a Christ-advancing Grace, in whatever it doth, it will not suffer the soul to aim at any thing which may tend to

sinister

ſiniſter ends, it doth willingly caſt off eaſe, profit, pleaſure, honor, or what ever can be thought on before God and Chriſt ſhall loſe their glory; this Grace brings the ſoul into a right temper; where this Grace hath its true working, the bias of the ſoul runs from the world, and runs heavenward, God-ward, and Chriſt-ward.

Self-denial, as its Faiths concomitant, ſo it worketh with Faith in purifying the heart, in mortifying of ſin, and in following of Chriſt, *For he that will follow me* (ſaith Chriſt) *muſt firſt deny himſelf*, not regarding profits, pleaſures, afflictions, or what ever elſe lies in the way to life and glory, *For he that loveth any thing, whether it be father, or mother, more then Chriſt, is not worthy of Chriſt; and he that will finde his life ſhall loſe it, but he that loſeth his life for Chriſts ſake, ſhal finde it.* Matth. 10. 37, 39.

Fourthly, Love, its Gods will to man, and it is a grace ſhed abroad into the hearts of the Saints by the holy Ghoſt in man, its a certain paſſion flowing from the Affections, which are the ſouls wheels to carry it to its Object, be it either God or man; It may be ſtiled a characterizing grace whereby men may know God, for God is love, whereby men may know Saints from Reprobates, the children of God from the children of the 4. 1 Joh. 4. 8. 3. 14.

the devil; its a ſign that you are departed from death to life, becauſe you love the brethren; he that loves not his brother is not born of God, neither doth he know him; to her much is forgiven becauſe ſhe loved much. Love is of ſuch an excellent nature that it tranſcends the tongues of men, and Angels, it excells the gifts of propheſie, all myſteries, all knowledg, nay all faith, it is of an enduring nature (as *Paul* ſaith) in the 1 *Cor.* 13. 8. *Charity never faileth*, it outlives faith and hope, for they ſhall ceaſe, but love ſhall be perfected and endure for ever.

1 Cor. 13. 1, 2.

1 Cor. 13. 8.

2. *Queſt.* Secondly, how comes godlineſs into the ſoul? and what are the ſteps thereof?

2. *Anſ.* That as godlineſs is the fruit of grace, and grace the cauſe of godlineſs, as I have ſhewed before, ſo are they made perfect in the ſoul at one and the ſame inſtant of time, that is perfect in parts, not in degrees, for there are degrees of grace as well as glory, one Chriſtian more eminent in grace then another, yet the leaſt ſpark is as true as the greateſt flame; the whole man is at one and the ſame time changed and become new, all the faculties of the ſoul, all the members of the body are at once transformed and renewed; the underſtanding thats illuminated, the

the Judgement rectified, the will turned to that which is good, the affections run after the right object, converſion is not in part but in whole; the feet cannot be waſhed alone, but the hands and other members muſt be alſo cleanſed, for ſo ſaid Chriſt unto *Simon Peter* one of his Diſciples, when he ſaid unto him, *Lord waſh not onely my feet, but alſo my hands and my head: Jeſus anſwering ſaid unto him, he that is waſhed needeth not ſave to waſh his feet, but is clean every whit,* &c. intimating that he that is waſht by the blood of Jeſus Chriſt is not onely cleanſed from one ſin but from all, not onely purified in one member of his body but in all, he is ſanctified throughout both in ſoul and body; but though this grace of ſanctification or godlineſs be thus thorowly operative in it ſelf; yet oft times its not ſo to the ſouls apprehenſion: thats in Gods ordinary way of working: now to open unto you in a word how to mans apprehenſion this great work of converſion, grace and godlineſs, is wrought. Joh. 13. 9, 10.

Firſt, God by the preaching of his word together with the working of his ſpirit gives a touch to the conſcience of an elect veſſel, which the Scripture cals a prick in the heart, thats in the miniſtery of the word; as thoſe

those in the *Acts* were pricked in their hearts, saying, *Men and brethren, what shall*
Act. 2. 37. *we do to be saved?* God doth here discover a mans condition to himself, whereby he comes to see himself.

1. First, To be a woful, miserable and sinful creature.

2. Secondly, that there is an exact satisfaction to be given to Divine Justice, for those sins that he stands guilty of before God.

3. Thirdly, that there is nothing in him that can possibly give satisfaction, or make up that breach which he hath made by his sin: there is no possibility in Angels or men, in Heaven or earth, that can take of the guilt of one sin.

4. And yet that divine justice must be satisfied or he is a lost man, he is undone for ever, yea he stands at the very brink of hell ready to be swallowed up every moment; now these and the like reasonings and arguings of the soul, I may call the spirit of bondage under which the soul sinks, and sees no way of hope of recovery: but now Christ intervenes and darts the raies of his glory into such a lost soul, resolves its doubtings, calmes its frettings and disputings, and come and makes his abode in that soul, and takes it by the

the hand, and saith, Is there no deliverer for thee? I will deliver thee, I have satisfied divine justice, I am thy surety and the propitiation for thy sin.

At this the soul begins to startle, its recovered from its lethargy, now it ariseth from death to life, and saith, What voice is that I here? What, mercy for me? A Christ for me? for such a sinfull wretch as I am? O how sweet is this voice? how welcome is this Gospel? How excellent is this Christ? O the sweetest of ten thousand! now the soul is humbled to purpose, its fit to receive any impression, to do, to suffer any thing that Christ cals for; now the soul flies to Christ as to a rock, hangs about him like a burre, closeth with him in what ever Christ commands, Christs voice is a soul-humbling, and a soul-melting voice, more excellent then the law.

But some may say, that surely many have believed that never came in such a legal way to Christ, as *Matthew*, *Lydia* and others. *Object.*

I answer, that though it be not recorded of the grief and spirit of bondage that these underwent, yet its not safe to conclude they did not come to Christ that way, seeing others came that way, as the Jews at *Peters* *Answ.*

Act. 2 37. Sermon; the Jailor, the woman that washed Christs feet with her tears, and many others, as *David*, *Peter*, &c. Look upon that to the *Romans*, where the Apostle saith, *Ye* Rom. 8. 15 *have not received the Spirit of bondage again to fear*; which shewes clearly that once they had received it, before they came to Christ in their preparation to conversion.

And again Christ comes to call sinners to repentance, yea those that find sin to be a burden to them, and such as are weary and heavy laden, and prest down to hell in their own apprehensions by reason of their sins that they are guilty of; *The whole needeth not the Physitian, but such as are sick*, (saith Christ) such as are sick at the heart, of sin, as are sensible of the pain and horror of sin.

I am somewhat the larger in this point, because there is a generation of men in these days, that deny the use of the moral law, to be any means of driving the soul to Christ; yea or so much as the use of it in any sense to the Saints that are brought to Christ; let these remember, that the Apostle saith, the Law is a Schoolmaster to bring us to Christ, not only the Law Ceremonial but moral also, See *Rom.* 3. 31.

Where he saith, *Do we make void the*

2. *Law?*

Law? beleeve we eſtabliſh the Law. And I ſuppoſe none dares ſay, but he ſpeaks there of the moral Law; and again the Law is Juſt, holy, and good: what then, is there no uſe to be made of that which is juſt, holy and good, by beleevers under the Goſpel? ſurely yes: and then Chriſt himſelf juſtifies & maintains the Law moral in that of *Matthew, Think not that I am come to deſtroy the Law*, no, no, *I am come to fulfil it. Therefore whoſoever ſhall break one of the leaſt of theſe commandments and teach men to do ſo, ſhall be called the leaſt in the Kingdom of heaven.* Rom. 3. 31. Mat. 5. 17, 18, 19.

The Law firſt breaks and kills us with the ſight of ſin before Chriſt cures us and binds us up. 1.

The Holy Ghoſt worketh and maketh faith effectuall by theſe three acts.

It puts a *power* and authority in the Law, where by it makes a man poor in ſpirit; *Now bleſſed are poor in ſpirit*; Whats the reaſon? O it makes the ſoul in a fit temper to receive Jeſus Chriſt in the Goſpel preached, for the ſpirit of bondage doth make the law effectual, as the ſpirit of adoption maketh the Goſpel. 1. Mat. 5.

The ſecond work in the ſoul, is to receive Chriſt being revealed in the Goſpel, O here he ſhewes the unſearchable riches of 2.

Gods love in Christ to poor creatures, yea here he shews what is the hope of his calling and the glorious inheritance of the Saints, and what is the exceeding greatness of his power to them that believe, certainly the Saints of God need the Spirit of God to shew these glorious mysteries.

3. Thirdly, The Spirit testifies with the Spirits of the Saints. First; that these are true. Secondly, that they belong to them. O when the Spirit of Christ shall say These things are thine, Christ is thine, God is thy father, that thou art now an heir and joynt-heir with Christ, and hast right to life and glory by vertue of free grace; then is the soul brought into a sweet and happy condition.

But I would not here be mistaken, I do not say that the spirit of bondage works alike upon and in all that come to Christ, but in some more, and in some less, neither dare I limit the Holy one of *Israel*, who is tyed to no means or wayes to call home his Saints to himself. But this I say, that first, its Gods ordinary way of working in and with his Saints. Secondly, its a safe way for the Saints to know their estates by: it being that way in which the Saints have been called home to Christ in general.

This

This may inform us, if that godlineſs have such a power in it, then there are but few in the world that are acquainted with it, for godlineſs cannot lie hid, but it will break forth whereſoever it cometh; there is no fire but there will be ſome ſmoak, there can be no moving or acting without life, its impoſſible for a godly ſoul, to be a liveleſs ſoul; but the generality of men are ignorant of it, becauſe they are naturally dead; godlineſs is an herb that grows not in every mans Garden, a flower not in every mans garland, a Crown not ſet upon every mans head, a garment not fit for every mans wearing; No, no, its that which is onely given to Saints that are redeemed from the earth by the bloud of the Lamb Chriſt Jeſus; yea, its for thoſe that are called, and choſen, and faithful: O how few great men and rich men in this world participate of theſe high priviledges, or are made poſſeſſors of theſe riches, theſe onely true riches which neither Moth nor Ruſt can corrupt, nor theeves break thorow and ſteal? How few come to have a taſte, or to meddle with the Saints joy, which is communicable to none but them in Chriſt! *Where is the Wiſe, where is the Scribe, where is the Diſputer of this World? Not many wiſe men after the fleſh, not many* 1. Mat. 6. 19. 1 Cor. 1. 20, 21, 22, 26.

noble, not many mighty are called: hath not God made foolish the wisdom of this world? Christ gives thanks to his Father, *That he hath hid these things from the wise and prudent of the world, and hath revealed them unto babes*; and this Christ gives as a reason, *Because it was thy good pleasure*; It was Gods good pleasure to put godliness into the souls of the poor and despised ones of this world, and to pass by so many great and mighty ones; Grace is free, and God gives it to whom he will: O this speaks very sad tidings to men of the world: what, for a man who was made so excellent, to have his portion here in this life, to be not differenced from the brute beasts! how miserable is this mans condition, whose happiness is terminated in this life! now the saints condition is far better, they have their bitter-sweet, but the wicked have their sweet-bitter, their glory, pomp and greatness, their heaven, kingdom and paradise are in this world onely, but their wo, misery and torment, is in that which is to come; whereas the godly may here endure heaviness and sorrow for a night, and enjoy future bliss and happiness to all eternity.

Job 5. 3.

2. This also may make men to cease wondering at the Saints, when they see them so earnest to contend for the faith which was

Jude, ver. 3.

once

once given to the Saints, yea, when they contend for Christ, the wayes of God, and follow the Gospel of Salvation so earnestly; here they may see the reason of it, they have a certain power given them within that puts them upon it, that excites their affections, and kindles a holy zeal in their heart, and carries them on with strength to wrestle with the strongest oppositions, *My heart was hot within me, while I was musing the fire burned*, saith the *Psalmist*; there is an inward heat in the breast of the godly, which makes them lively and acting for the faith of the Gospel, they must act, will they nill they; the power that is in godliness puts them upon it, the Love of God, that constrains them to do it; what made *David* to dance before the Ark of the Lord when he was despised in the eyes of his own wife, but this power of godliness? what made the three children so resolute and careless in answering the King, when he threatned them, that unless they would fall down, and worship the golden Image, they should be immediatly cast into the fiery Furnace: observe their answer, Say they, *That God whom we serve is able to deliver us out of thy hand, O King, and he will deliver us: but if not, know, we are not careful to answer thee in this mat-* Psal. 39. 3. Dan. 3. 17, 18.

ter, for be it known to thee, O King, We will not fall down before thy gods, nor Worship the golden Image that thou hast set up: now did not the ſtanders by look on theſe men as mad men, and wonder at their peremptory anſwer, and blame them for their folly, in not yielding to what the King had commanded, certainly they looked on them as men, meer men, little dreaming that there was any other power in them then was in themſelves, but you ſee how they were deceived, for theſe men had on the armor of proof that the Apoſtle ſpeaks of, they had this power of godlineſs in their ſouls, that did maintain their courage, and fortifie their hearts againſt what could aſſay them, it was not the fear of the King could ſhake the loyalty of their hearts to the King of Kings; it was not the fire of the Furnace could affright their thoughts, or any way dimm, or outburn the glowing raies of the light of the Sun of Righteouſneſs within them; ſo now in theſe dayes when carnal men ſee a man ſo mighty and zealous for a godly Miniſter, or to take much pains in the hearing of the Word Preached, that he will go through thick and thin, wet and dry, and ſpare no endeavors that he may enjoy or meet with Chriſt in an Ordinance, when profit

profit cannot tempt him, pleasures draw him aside, and threatnings divert him from his course, they stand and wonder, and are as it were at a loss to see a man so industious in such a way; O now this will give you (carnal wretches) a full account, this man hath a power in his soul which doth uphold him, put him on, and carry him thorow in spight of all gainsayers; he can say, as *Paul* said, *I can do all things through Christ that strengtheth me:* Christ bears sway here, godliness is predominant, and the man is now led by another power then he brought into the world with him, the man is carried captive by the Spirit of Christ, and power of Grace, so that he is not now as other men are, who have not this power in them: Cast but your eyes on men of the world, and you shall see them given to several vices, sins, and lusts; one who is given to company-keeping, that man is never himself but when he is in a Tavern or Alehouse, there's his delight, that is the end of his thoughts, let all other business sink or swim, let his wife or children pine and languish at home with thirst and hunger; nay, let their tears and silent mournings pierce the hearts of their pittying neighbors, yet they shall never reach his, his care and pitty are drowned in carowsing

carowsing bowls, and *Bacchus* alone shall be his god: another addicted unto whoring, whose own wife, though never so honest, never so well-pleasing, and good conditioned, can be (as she ought to be) the sole subject of his content, but his sinful and venereous thoughts must carry him on, and prompt him unto adulterous actions, contaminating his body with lewd and lothsom Harlots, satisfying and quenching his sulphurous lust in dirty puddles, and refusing clearer and pleasanter streams of his own, sporting himself in the arms and bosom of a prostituted Strumpet, and rejecting and defiling the sweet embraces of a chast wife: this man sacrificeth unto *Venus*, and she is the Goddess of his heart. And another he is possest with voluptuousnes and pleasure, and is never wel but when he is swimming in that stream,

Mat. 4. 8,9. he is presently taken with that temptation of Satans, who doth but shew him the kingdoms of the world, and the glory of them, and promiseth to give him all those things, to worship him, and do him service: O this is a welcome prize to him, what more delightful, what more sought after by him then the pleasures and glory of this life? the devil may buy his soul for a Poppit-shew, so that his outward man be but pampered and satisfied

satisfied with a momentany pleasure; let his soul perish in eternal wrath and burnings, what cares he? the devil is his god, a voluptuous life the consummation and perfection of his hopes: now let a moral civil man cast but his eye on this company-keeper, and he admires at his course, and looks upon him under the notion of a mad man; take a chaste man, that beholds the way that an unclean person walk in, and he stands amazed at him, preferring the brutish beast before such a man, thinking surely the devil is in him, and he doth not take his mark much amiss, as you shall hear by and by: And so for the Swearer, or any other that is given unto, or lead away with any notorious vice, men contrary minded wonder what it is that sets this man or that man to follow such and such courses.

Now I shall tell you, that as the power of godliness in the Saints carries them on after the wayes of God, Christ, and the Gospel, so the power of the devil, sin, and corruption, carrieth wicked men on in the several wayes of all manner of lewdness which the devil can suggest unto them; one he tempts unto one manner of sin, another to another, a third to a third kinde of prophaneness, for Satan, who is the Prince of this world,

Ephe. 2. 2. world, by his ſpirit rules in the children of diſobedience, they are his Vaſſals and Slaves, and muſt do his pleaſure upon force; therefore a man may ſafely conclude, when he ſeeth a man is given up to ſuch abominations, certainly the devil is in that man, he carries him on to the conſuming of all, or moſt part of his pretious time in company-keeping, haunting of Taverns and Alehouſes continually; and ſo for a Whoremonger, who is like a Dog that follows every Bitch, he is plunged into the ſink of luſt, and his eye follows the dictates of his Concupiſcence; and ſo for other vices that ſeveral men are addicted to: Alas, poor creatures, for a while may they graze upon the pleaſant Paſtures, and feed upon the Mountains of pleaſure, untill they be fatted, as he Ox for the ſlaughter, and the Sheep to the Shambles: O ſenſeleſs, beſtial creatures, whoſe ruine comes upon them unawares, and whoſe deſtruction is inevitable! O that theſe ſilly wretches did but take notice of, or know the cunning Sophiſtry of Satan, or could but perceive the ſubtile twinings of this Spiders web, which is ſo ſlily wrought for the intrapping of poor ſouls: O this Soul-catching Spider, who is alwayes ſucking the pretious blood of poor ſouls, and yet ſilly wretches,

they

they remain insensible: this vigilant Fox waiteth for opportunities, and suddenly takes his advantages from mens several inclinations; if a man be given to company-keeping, then will he be sure to cast in one opportunity or another into his hand, whereby his design shall take, and the man be brought to enjoyment of his desires, he will be sure to fit him with companions and suitable invitations, he will perswade him it shall be for his profit to go to the Tavern or Alehouse, it will be for the advancement of his imployment in his Calling, and for the ingratiating of him into the acquaintance of such and such men that may hereafter make him, or at least better him in his estate: And thus Satan having insinuated himself into the thoughts of the poor man, and having gotten him into company, O how sweet and delightful will he make his company to be unto him! satiating his *Genius* with the beautiful and sparkling looks of the wine, causing him to drink so long untill he be inflamed, and untill he hath brought him under the wo of *Solomons* Wine-bibbers, then he knows he hath made him fit to attempt and commit any sin, then no sin can come amiss unto him, be it what it will be; and so if a man be propense, and inclined to uncleanness, the devil will match his humor,

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he will fit his temper, he hath varieties of satisfactions for such a soul, no opportunity shall be wanting for the feeding of his lust; the devil will either bring him unto the wantons bosom, or bring her to his; one way or other shall be so wrought, that his lust shall be fed to the height, and his unbridled affections satisfied; O the incredible workings of Satan, the undiscerned plots of this machiavilian! the lechers desires shall be accomplished even against and beyond his own expectation, the wanton woman shall be embraced before thought of; so the lascivious man shall be brought unto the enjoyments of an alluring dame at unawares, such is the policy, such are the contriving endeavors of Satan for the bringing about of his own ends, and the captivating of poor souls, and so is for any other sin or wickedness that men are and can be given unto, they need not to fear the carrying on of their sinful designes, there is a cunning artificer whom they little dream of, will carry them on for them with a witness far beyond their expectation, he will be sure to be at the beginning and end of all, he will be at every turn untill his work be finished, even the perdition of such sinful souls.

But here let us take heed that we do not belye the devil, and charge him too deep, and lay

lay the burthen of the blame onely upon his shoulders, for many men are apt when they have done any wickedness, presently to post it off, and to lay it unto the devils charge; but let such men know, had they not the tinder in their own box, the fire would never take; for fire could never burn without something that is combustible; so the devil could never draw men to sin were there not something within them for him to work upon, as namely lusts, and corruptions, and the seeds of all manner of sin; these doth he breathe upon, and kindle into a flame; he presently takes an advantage, and seizeth upon the magazine of the soul, and keeps it for his own service, for if he could but see a man standing on his guard to prevent his assailments, he would forbear, concluding with himself, here is no good to be done: so long as our first parents stood upon their watch, the devil could take no advantage, but no sooner did they slight their guard, and hearken unto Satans parly, but they embraced his temptation and were overcome, and he suddainly got his will of them; so might we say of *David*, *Solomon*, *Peter*, and divers others, so long as they stood upon their watch, they stood sure, but when once they gave way to their corruptions, then he had his desire, then

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he plaid his part, then he fulfilled his will; let the devil have no advantage from within, then the man is secure, these domestick and inbred enemies are the worst, treachery is first wrought within, and then wofull will be that spoile; when the rich Jewel within is surprised and taken, what availeth the cabinet? let the inward guard be strongly fortified, and then let the divel do his worst.

3. Thirdly. Is it so that godliness comes into the soul with such efficacy and power? Then this may teach us that godliness is no idle merchant, its no slothful companion, but its always operative and working in the souls of men, yea it hath a great deal of work to do in a little time, for mans time here you know is very short, and that is the reason why the Apostle exhorts to work while it is day, the night comes, O then no man can work, therefore let us work out our salvation with fear and trembling; the working soul is the truly godly soul, life and action is the true manifestation of godliness, without which the soul is said to be dead; O Christians, as you have the greatest help of any men in the world, so you have the greatest work to do, First, You must live after the spirit, not after the flesh, and thats no easie thing to do, its a matter of high concernment and great difficulty, for a man to spi-

Rom. 8. 13, 14.

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ritualize all his actions, yea by this power of godlineſs a man ought to make a ſpiritual uſe of all his thoughts, words and actions, yea of all his objects, diſcourſes, readings, and meditations whatſoever, as to the pure all things ſhould be pure, ſo to the ſpiritual man all things ſhould be ſpiritual; if a man read the book of the creatures, and behold all thoſe varieties in nature, certainly if he would make a right uſe of them, he muſt ſee God through them, and admire God in them, as for a man to reaſon with himſelf, If the creature be ſo excellent, O how excellent is the Creator! if the creature be ſo ſweet, O how good, how ſweet is that God that gave it that ſweetneſs! as the creature is very glorious in its ſeveral colours and objects, as in flowers, &c. O then how much more glorious is that God that gave it that beauty! as the ſucceſſion of creature-comforts makes them mercies indeed, ſo Gods various diſpenſations to the ſons of men, but eſpecially to his Saints, O how excellent are they, O how ſweet and glorious are they that come into the ſouls of his Saints! Now you know if a man ſhould alwayes eat and drink, alwayes lie in bed, alwayes be walking up and down, if mans life ſhould have no viciſſitudes, but be ſpun out in one

perpetual act; O what a misery would this be! it would bring mans dayes to a ſuddain end; therefore God gives in ſeveral refreſhments in the neck of one another, which makes them mercies indeed to man; and ſo it is in things ſpiritual, ſhould a man always be hearing of the word, receiving Sacraments, or be always at prayer or conference, a man would quickly faint under theſe frequent performances, & come to nothing; the great God knows, that the Saints have bodies aſwell as ſouls, therefore you ſee he is pleaſed to give ſix dayes to provide for them, and only one, namely the firſt day of the week, to ſerve & worſhip him publikely, and yet not ſo tied up, but that we may even then take creature-comforts for our refreſhment: ſo that you ſee when we are to draw neer to God on his day, he is pleaſed even then to give that liberty to his Saints, as that they may call it a delight, for he gives us our delights in drawing neer to himſelf in publike worſhip, in family duties, in cloſet meditations and ejaculations, and in the uſe of all creature enjoyments with moderation, ſo far as they may fit us for our publike and private duties.

2. Secondly, As we muſt live after the ſpirit, ſo we muſt be in a continual warfare with the

the flesh: the spirit striveth against the flesh, and the flesh against the spirit, and these two are contrary one to the other, there will be continual conflicts and engagements one against the other, there is a deadly feud between the flesh and the spirit, and not onely for a moment, for a day, or for a yeer, but for the whole term of natural life.

Now its no easie imployment for a man day and night to act the part of a souldier without any intermission of relief, for as first, he ought to be well armed; so secondly, he ought to have skill to use weapons, otherwise his enemie will circumvent him, and foil him at his own weapons, and so put his life in hazard; now this is the condition of all them who have received the power of godliness into their souls, they are most obnoxious to the enemy, oftenest assailed, invaded and besieged with the most ingenious and crafty subtilties and insinuations of Satan; none so encountered, none so narrowly watched, no failings so soon discerned, no weakness with so suddain advantage taken hold of: them therefore and them in an especially maner it behooveth strictly to stand upon their watch, and to maintain their guard, and still to be armed with these excellent weapons, the Holy

Ephes. 6. 13,14,15, 16,17. Ghoſt hath given unto the Saints to fight with, againſt principalities and powers, and ſpiritual wickedneſs in high places, namely the whole armor of God, which he exhorts us to take and put on, leaſt we be taken unprovided, and the enemy prevaile againſt us: yet this enemy is not onely fleſh, but fleſh and ſpirit, world and devil, which by us muſt be oppoſed; wherefore ſeeing a Saints life is no idle life, be informed and exhorted, not only to know, but to do your duties, to ſtand faſt, and keep your watches and live as wiſe and valiant ſouldiers, always fighting the good fight of faith, untill you have finiſhed your courſe, and received the Crown of Glory, which Jeſus Chriſt the Rev. 15. 16. Captain of your Salvation will give unto you in that day, when you ſhall be crowned with victory, and have Palms in your hands in token thereof.

4. Is it ſo that where godlineſs comes into the ſouls of men, it comes with power: Then this may inform us that godlineſs is Gods free gift, and his gifts are powerful and operative; its not from men, its from Heaven it comes, and it overcomes; the gift participates of the giver, an Almighty giver and a potent gift; Grace is the gift of God (ſaith the Holy Ghoſt) thereby intimating and declaring

declaring the excellency and powerfulneſs of the gift: its free grace poured out into thoſe ſouls who were ordained for veſſels of mercy from all eternity, its Chriſt that firſt makes his Saints temples, and then he wil dwell in them, and needs muſt that building be pure, holy and ſtrong, whoſe builder, maker and inhabiter is God; its an infinite God manifeſting himſelf, to and in a nothing creature, its mighty power working freely in an empty veſſel, its the old of days nouriſhing a new creature; its an increated power ſtrengthing the feeble loins of a created Being, its fulneſs comprehending emptineſs: in a word its the Almighty Creator, overſhadowing and over-powering the poor creature, without the influence of whoſe grace and mercy it would inſtantly periſh and be reduced to nothing. O you Saints of the moſt high, the majeſty of Heaven, God, Chriſt and the ſpirit of his grace, are all your friends, the Father he hath loved you from everlaſting, and made choice of you to be of his Family, in infinite love and mercy, and becauſe he loved you, he ſent his dear Son into this world to die for you, yea and to riſe again that you ſhould not periſh; and Chriſt he came freely out of the boſom of his Father, that he might manifeſt his love un-

to you in laying down his pretious life, and ſhedding his pretious blood for your ſakes; then the Spirit of God is ſent unto you, that he might lead you into all truth, and give you an inheritance among them that are ſanctified by faith in Chriſt. O therefore, poor creatures, know that you have nothing but what you have received, of his fulneſs have ye received, and grace for grace; O then ſee that your glory and happineſs lies not in doing, but in receiving: in the Law men did bear their own charges, as we may ſay, but now in the Goſpel Chriſt bears the Saints charges to Heaven at his own proper coſt; our condition of our ſelves is worſe then the meaneſt beggars condition in the world, for he can put forth his hand to receive an almes; but when God offers a man grace, let him offer it never ſo freely, never ſo long, if he give him not withall a power, and an hand to receive it, he will go without it for ever, and this hand that God doth extend and give out unto the ſoul, to receive, and take hold of his gracious offers, is lively faith, whereby Chriſt, the promiſes and the Goſpel are made over and enjoyed by that ſoul; ſo empty in himſelf is man, that he is not able to think a good thought, or to ſpeak a good word, muchleſs to perform any good action.

Act. 16. 18.

action. O then what cauſe hath poor man to admire free grace, and to look into and conſider his one nothingneſs, and to make his addreſſes unto the fulneſs, and allſufficiency that is Chriſt Jeſus! then ſhould a man behold Chriſt in the riches of his grace, love, bounty, and tender mercy; then would the ſoul be raviſhed with the glory of his preſence, and be taken with that ſweetneſs which is ſo incomparably excellent, and delightful; there may he lye down and conſolate his ſoul on a bed of Roſes, and refreſh his fainting ſpirit, with ſpices and rich perfumes. O then by one glimpſe of Chriſts glory, would a ſoul be made to ſee it ſelf as it is in it ſelf altogether ugly, defiled, and loathſome, then ſhall it ſee it ſelf in its blood and foul deformity, to the loathing of its ſpirit, even as a man that comes into a dark room with a candle in his hand, ſees things amiſs and out of order, which were not diſcovered when they lay in the dark, ſo is it with the ſoul when Chriſt ſhines into it, then onely are the thick miſts of darkneſs diſpelled, and the noyſome corners of the ſoul purified and made clean; he is the bright morning Star, he is the Sun of righteouſneſs, he is given for a light to the Gentiles, that though they were in the very ſhadow of

death, yet when he came among them, they presently saw a great light, wheresoever Christ comes he brings a light with him, yea glory, wisdom, and all excellencies attend him, for its he that is made to his Saints,

1 Cor. 1. 30. *Wisdom, righteousness, sanctification and redemption*, he that is the tree of life in the

Rev. 22. 2. midst of the paradise of God, whose very leaves are for the healing of the Nations; and therefore its our duties to apply our selves onely to Christ, resting on him, and not on any created power or excellency whatsoever; for man the chief of all the creation of God (Angels excepted) in his most setled estate is altogether vanity: give him all the advantages you can, as he is man, truly he is miserable to purpose; and therefore its cleer that there is nothing in man, nor any other creature under heaven, that can help man to the least dram of the power of godliness: its true

Rom. 6. 23. *That the Wages of sin, that is death, but the gift of God is eternal life through Jesus Christ our Lord.*

5. Fifthly, This may inform us that mens Ignorance, of the power and excellency of godliness, is the very reason why its so ill relished and slighted amongst men, and why it is looked upon with such an evil aspect, and held in so small an esteem in the world; did

did but men know the worth of it, then th: profeſſors and practiſers of it would be more accounted of: had the woman of *Samaria* known who it was that asked her water, ſhe would never have made a denyall, *or had ſhe but known Chriſt the gift of God, ſhe would have asked of him, and he could have given to her water of life*; every creature is for its element, ſtones cannot have their habitation in the aire, no more then Stars dwel upon the earth; fiſhes cannot live in flames, nor moles in clouds; its beyond the ſphere of the men of this world to be converſant in the affairs of the world to come, they can look no further then after the things of this world: their knowledgment is bounded here; they are aliens and ſtrangers to any thing beyond their own center, they are of the earth, and ſo earthly-minded, their knowledge, ſtudy, and endeavors tend earthward, ther's their complacency and delight; the natural man diſcerneth not the things that are of the ſpirit of God, and what is the reaſon? its becauſe they are ſpiritually diſcerned: his light, his knowledg, his diſcerning is all carnal, tell him of the workings of the Spirit of God, of converſion from an eſtate of nature to an eſtate of grace, of meeting with God in a duty, of having communion with John 4. 9, 10.

with Christ, of the Saints union with him their head, of resting on God, where reason and means faile, &c. these are strange things to him, they are meer riddles to him: but now speak to a Merchant or Shopkeeper, of buying, selling, or trading, either here or beyond the Seas; or to a country Farmer, of Corn, Cattle, Plowing, Sowing, or any thing in matter of Husbandry; herein now they are expert, here they know what you mean, now you deal with them in their own element; herein they are onely wise, cunning, and skilful Merchants, masters of their science, none shall over-reach them, they will not oversee or let slip the advancement of a bargain, for want of experience, here and onely here they are their own crafts-masters; so that the truth is these men come into this world and so go out: they make not their returns to Heaven so good and beneficial, as their returns from Sea to Land; indeed the whole scope and tendency of their life is circumscribed within the earth and the confines thereof; they never knew of any other end for which they came into the world; nor never will look after or expect any further knowledg or Interest, but in and unto this present being, and so remain securely wise, untill they drop into hell and

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ſee their own miſery, and their neglect and want of true knowledg: O that men would fear the Lord and conſider the operation of his hands, eſpecially the dealing of God with his Saints, in and through Jeſus Chriſt; if to know God and Jeſus Chriſt whom he hath ſent into the world, be life eternal, O then, not to know God nor Jeſus Chriſt whom he hath ſent into the world, is eternal death; men think that Ignorance ſhall Advocate and ſpeak for them another day, that want of Knowledg ſhall be the means of their abſolution; O vain thoughts! O inſufficient plea! nay, rather, ſufficient to deſtroy their own ſouls; their main matter of excuſe will be the ſole matter of accuſing them before Almighty God; what they build upon for extenuation of their guilt, will prove the greateſt aggravation, For, *This is the condemnation, that light is come into the world, and men love darkneſs rather then light*; though the Papiſts ſtile Ignorance the Mother of Devotion, I am ſure it is the mother of Perdition; its the devils Vizor, its his muffler with which he hood-winks the men of this world, its his Livery the which he gives unto his own ſubjects to hold them in bondage, and keep them in blindneſs unto deſtruction; Do but read, Joh. 3. 19.

read, and well weigh that Scripture, that
2 Thess. 1. 8, 9. saith, *Christ will come in flaming fire rendering vengeance on them that know him not, and upon them that obey not the Gospel of Jesus Christ, Who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power*: Its in vain for men and women to say, I am not Book-learned, I believe as well as I can, I will do what I can to go to heaven, and God, I hope, will do the rest: O this shews their ignorance, and speaks down-right damnation: O know you poor wretches, that Christ alwayes gives wisdome and knowledg to all men and women which are called into fellowship with himself, which shall live in life and glory with him: there is no room in heaven for ignorant souls, for they that come there must be conformable to Christ, and to his Will, who is unto all his, Wisdom and Righteousness, &c. As Christ never sends Fools on his Errand, so he never takes Fools for his Companions; Wisdom teacheth all her sons to know God and Christ, and then by the power of free Grace, they come to have fellowship with God, and with Jesus Christ; Will a Prince make a Fool his companion? surely no, Mad men and Fools are no companions for Princes; *Achish* the King

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of *Gath*, could say of *David* when he feigned himself mad, or like a fool; *What, have I need of mad men that you bring this fellow into my presence? shall he come into my house?* 1 Sam. 21. 13. O then, how think you will Christ indure that ignorant persons shall have communion with him? for they are no better then fools or mad men, for madness and folly are concomitants, they dwell together in ignorant souls; therefore know, that untill God take away the scales of ignorance from the eyes of men, they shall never see, nor be in love with the power of godliness; you know, if a man should cast the finest gold, and the most pretious stones in the world before Swine, and at the same time cast some dung, or stinking carrion, the Swine would pass regardless of the gold and pretious stones, and would see no worth in them, but would run unto, and seize upon the noisome carrion, as most delightful & consentaneous to their nature, nor do they see any excellency in the one, but they know what to do with the other; the carrion is their food and delight, the gold their wonder and disregard, they know not what to do with that, their sensuality cannot fancy it: Even such is the condition of all the men of the world, for they are but swine; the dung and filth of the earth is their treasury.

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on it they dote and pore, and feed, that is their *Summum bonum*, there is their converſation, their contemplation and ſtudy, their eyes are downward, faſt fixt on this Treaſury, here they gaze, here they imploy their knowledg, their skill, and their all, diſreſpecting caſting off, and contemning the treaſures of life, and pleaſures for evermore; unto the attaining whereof they did never once ſo much as lift up an eye, or breathe forth a deſire, ſolacing and ſatisfying themſelves in the meer knowledg of Nature: ſhew but theſe men heaven, and heavenly things, though it be Chriſt in an Ordinance (ſo far as worldly men can ſee him) they can diſcern or taſte no ſweetneſs or excellency in him; *There is*
Iſai. 53. 3. *no form or beauty in him, that we ſhould deſire him, he is deſpiſed, rejected of men, he is a man of ſorrows*, he brings troubles with him, which the world is not able to bear, and therefore they are offended at him, and his wayes, and caſt his Laws behinde their back, and will not that he ſhould raign over them; though to the Saints he is the ſweeteſt of ten thouſand, and his ways are the ways of pleaſantneſs and peace, and his Statutes are their delight, to them *His yoke is eaſie, and his burden light*: men of the world look on Chriſt at a diſtance, and then upon his outſide too, as the

the Jews did, *Is not this the Capenters son?* but the Saints they hug him in their bosomes, they see an excellency in Christs poverty, they see nothing contemptible in him, for by his poverty they are made rich, by his low estate they are exalted; yea, by his very stripes and reproaches are they healed.

Secondly, Its for Examination; Is it so, That where godlinesse comes into the soul, it comes with power? O then consider with thy self how the case stands with thee in relation to godlinesse; hath it been powerful in thy soul or no? for where it comes, it comes and overcomes; it findes a man in the state of Nature, and leaves him in the state of Grace, it findes a man natural and leaves him spiritual, it findes him blinde, and a Heathen, but it leaves him a seeing and a believing Christian. *Use 2.*

How shall I know whether the power of godlinesse dwel in me or no? *Quest.*

First, Then we will give you some signs the preparations of it: If then thou art convinced in Judgment and Conscience, that there was a time in which godlinesse was far from thee, thou art convinced that thou didst not bring it into the world with thee, it came not to thee from thy Parents, its not hereditary, *Answ. 1.*

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Ephes. 2. 2. hereditary. for all men by nature are the children of wrath.

2. Secondly, Thou art convinced, That men nor Angels were never able to purchase it for thee, yea, they were so far from it, as that they could not open the book, no not so much as look thereon, which book was the Revel. 5. Book of God, wherein he is pleased to make himself known to the sons of men.

3. Thou art convinced, that its not to be gotten by mans own industry, neither by parts, gifts, learning, or what ever man, as meer man, is able to attain to.

4. That its the meer gift of God flowing to Saints, in the streams of the blood of the Covenant of Grace; all these are but signs or preparatives, to know, whether godliness be in thee or no, for thou maist know all this, and yet be far from the power of godliness; but if thou art not clearly convinced of these four particulars, let me tell thee, thou hast not so much as the least part, or step so much as towards the power of godliness; These things thus premised, we shall proceed.

First then, If the power of godliness dwel in thee, thou art changed from an estate of nature to an estate of grace, thou art delivered from the power of Satan, and translated

translated into the Kingdom of *Christ*, yea, and thou knoweſt it, and art convinced of it in thine own conſcience, for its not with thee as with a yong Chriſtian that is onely in the nonage of his converſion; for he that hath the power of godlineſs dwelling in him, is one of a high Form in the School of Chriſt, yea his condition is ſuch, that he can appeal to Chriſt and Conſcience, that this power dwells in him, and is daily acted by him. This man hath the witneſs of the Spirit of God in himſelf.

2. Where this power dwells, there ſin is mortified, ſuch a man is dead to ſin, ſin cannot ſeize or take hold on him, he hath no luſt, no affection to entertain the leaſt ſin; its not enough that thou art no drunkard, no baſe company-keeper, no profane ſwearer, but thou muſt be dead to every ſin of what nature ſoever it be, *He that is born of God cannot ſin*, that is, ſo as other men ſin, with conſent of the Will, with the leaſt allowance of any ſin, no, though thou mighteſt gain a Kingdom to tell a lye, yet thou wouldſt not do it, yea, though thou mighteſt be made the greateſt Prince in the world, if thou wouldſt but ſwear by thy faith and troth, yea, thou wouldſt tremble at it, and refuſe it, eſteeming godlineſs to be the beſt gain; and the reaſon is, firſt, becauſe the Love of God conſtraineth thee ſo to do; ſecondly, for

that the fear and dread of the great God of heaven and earth lieth deep upon thy ſpirit; and for the truth of this, thou canſt appeal unto God, who is the ſearcher of the hearts and reins of his people.

3. Thirdly, If godlineſs dwell in thee, then grace is predominant in the courſe of thy life, for grace is the very rock and foundation whereon godlineſs is built: therefore as the cauſe is, ſo is the effect, as I have formerly declared, even as ſin hath by *Adam* raigned unto death, ſo grace by Jeſus Chriſt might raign to eternal life; ſo that when a temtation comes, and is offered unto thee, thou canſt ſay, as *Joſeph* to his Miſtreſs, *How ſhall I do this great wickedneſs and ſin againſt God?* how ſhall I ſin againſt that God, who hath been ſo gratious, ſo tender-hearted, and loving unto me? who pitied me, cleanſed me, and took me into his boſome, when I lay in my blood and filthineſs? O how ſhall I, how dare I, how can I attempt to ſin againſt the God of all my mercies, and ſo wound the peace of mine own conſcience, and eclipſe the enjoyment of that ſweet communion with God, which I prize and value more then heaven and earth, yea, then all that can be thought upon.

4. Fourthly, He that hath godlineſs in him,

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is an holy and ſanctified man in all maner of converſation, in his thoughts, words, and actions, he walks up to his profeſſion, his head, heart, hands, and feet, yea, all the faculties of the ſoul, and members of the body are for God, and for Chriſt: yea he yeildeth univerſal obedience to all that God commands, as *David* ſaith, *I have reſpect unto all thy Commandements*; the man doth not pick and chuſe, what to obey, and what not, he pleads no exemption of any, he leaves not ſome and takes others, his eye is upon them all, his Wil is for the performance of all, his obedience is not partial but total; all Gods Commandements are his delight and meditation day and night, the whole bent of his deſires runs after the Laws of God its ſufficient to him that God commands it, he is as willing, yea, as ready to obey, as God is to command. 1. Pſal. 119. 6.

Its ſpeedy, When God commands, he will not delay, though it be to offer up his deareſt *Iſaac*, as *Abraham*, when he was commanded to offer up his ſon, the Text ſaith, He did riſe very early in the morning, he deferred no time; and when *Zachem* ſaw Chriſt, *He came down haſtily, to receive him joyfully*. 2. Gen. 22. 3. Luke 19. 5, 6.

Its willing and chearful obedience, *Zachem* received Chriſt joyfully; *David* re- 3.

Pſal. 119. 16. joyced to run the wayes of Gods Commandements; yea, and Chriſt rejoyced to do the Will of his Father, for God loves a chearful doer, If ye be willing and obedient, then ye ſhall eat the good things of the Land, but if ye refuſe and be rebellious, ye ſhall be devoured with the Sword, for the mouth of the Lord hath ſpoken it: So you ſee its required to be willing to obey, whatever God commands.

4. It muſt be diligent obedience, for as the Heb 11.6. hand of the diligent maketh rich in things Pſa. 119.4. temporal, and is a duty commanded, ſo much more in things ſpiritual; the diligent inquiſitive ſoul after God and godlineſs, is a thirſting ſoul, it ſtores up grace and comfort againſt the time of need; its like the Ant in the *Proverbs*, that provideth in the Summer againſt the Winter: The power of godlineſs puts a man upon diligence in hearing the Word, in prayer, in meditation; it makes a man to make his often addreſſes unto the throne of Grace, and watchful after every opportunity to manifeſt his love to God, to Chriſt, and to the Saints, and to be very active in doing what God commands.

5. This obedience is continual, its not to obey now, and to diſobey anon, to ſerve God to day, and the devil to morrow; no, the

the truly godly man cannot ſerve God and Mammon, God will not be ſerved by fits and ſtarts, he will admit of no interpoſitions or mixtures. God is a perfect God, and requireth perfect obedience, it muſt be a continued act from the firſt hour that the power of godlineſs entred into the ſoul, even unto the expiration of its laſt breath, it muſt be the ſouls whole deſire to be continually active for God in the general courſe of its life.

6. That ſoul in whom Chriſt, or the power of godlineſs dwells, is often in communion with God, yea, and it prizeth it at an higher rate then heaven and earth, and all things that can be thought upon; there is no pleaſure, profit, preferment, or dignity whatſoever, that can divert him from this fellowſhip wherein his ſoul ſo much delights; neither is there any affliction, miſery, threats, or death it ſelf, that can prevail or force his ſoul to forſake that ſweetneſs that he taſteth in God and Jeſus Chriſt: When they threatned *Baſil* with death, if he would not forſake his Intereſt in God; His anſwer was, *Death is a benefit to me, it will ſend me ſooner to God, to whom I live, and to whom I deſire to haſten:* yea, ſuch a man prefers an hours communion with God before ten thouſand

worlds; were they offered unto him, he would ſlight and contemn them, and count them as dung in compariſon of God and Jeſus Chriſt, in whom his ſoul ſees ſo much excellency and ſweetneſs: Now this communion is publike and private, publike in the Congregation of the Saints, which indeed may be called the greateſt witneſs; where the Saints have fellowſhip with Chriſt, and one with another, where their graces are communicable, and their ſweet injoyments free and common one with another, where they jointly gather honey out of one Comb, where they refreſhed their thirſty ſpirits out of one Fountain; where the members are ſweetly compacted and joyned together to their head, where they greet each other with reciprocal kiſſes, where Chriſt is all in all, and fully gives out himſelf unto his members; this is a glorious communion, the other is a private communion that the ſoul hath with Chriſt in its cloſet, which is the beſt evidence when no eyes ſee, where no ear hears what converſe the ſoul hath with Chriſt her head, what breathings of the Spirit ſhe receives from him who is inviſible and for all manner of excellencies beyond expreſſion; there the ſoul engroſſeth Chriſt to its ſelf, there are private ſalutations each

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to other, interchangeable embraces, ſweet fellowſhip, ineffable communion, ſuperlative joyes and refreſhments, raviſhing familiarities, infinite ſoul-ſatisfying communities; if the ſoul want power to kill any ſin, ſtrength to withſtand any corruption, underſtanding in the myſteries of the Goſpel; ſupplies of grace, reſolutions in doubtings, here ſhe may have all in her Chriſt, all is to be found in him, *in whom all fulneſs dwels*, the ſoul can no ſooner ſpeak but ſpeed; nay, with an holy reverence, may command and have, for there is no good thing that he will with-hold from them that are in him; It is not with Chriſt as with earthly Parents who give portions but once unto their children, and then cut them off from any other afterwards; here you cannot be welcome, you cannot be heard if you come the ſecond or third time; but now the oftner you come to your Father, to your elder Brother, the better you are welcome, the repetition of requeſts is moſt acceptable with Chriſt, the more you ask the more he gives, his Fountain is inexhauſtible, it is alwayes open for you to waſh in, for you to repleniſh your empty buckets, if you wait at this Pool, you ſhall be ſure to be repleniſhed, come as often as you will, if thou comeſt for Underſtanding to day, Iſa. 45. 11.

day, for more Knowledg to morrow, for Wisdom the third day, for Meekness, Patience, Temperance, and what other grace soever thou standest in need of, thou shalt not onely be welcome, but shalt certainly be supplied, if these things thou askest be for thy good, *For he will give grace and glory, and all other good things to them that walk uprightly*; yea, he will be a Sun and a shield, thats the sum of all comforts whatsoever, for Christ is the Sun of Righteousness, then he will defend his servants from all dangers he will carry them on his wings, as the Eagle doth her young ones, far above the reach of malice, or all revengeful thoughts whatsoever, for the Wings of Gods Protection do not onely bear up his Saints, but cover them, and preserve them from danger; they cover them like a shield in the day of battel; what injury is done unto the Saints, God takes it as done unto himself, and he will be their Avenger, if they strike them, they strike them as it were thorow God himself, for he hath made known, *That they that touch them, touch the apple of his Eye*; Its no small matter to strike at the eye of a Prince, but that man that striketh at the Saints, strikes at the eye of the King of Kings, and shall be sure to answer it another day in another place,

Psal. 84. 11, 12.

Mal. 4 2.

Zech. 2 8.

place, though for a while he may ſcape unpuniſhed; though God be now ſilent, he will not be alwayes ſo; you know what Chriſt ſaith, *Wo to him that offendeth one of theſe little ones, it were better that a milſtone were hanged about his neck, and he caſt into the ſea*; thus you may ſee, as the Saints do prize God, ſo God doth prize the Saints.

That man that hath the power of godlineſs dwelling in him, he can truſt God, yea, and reſt upon him in the greateſt difficulties, yea, where friends fail of the neereſt relation, yea, where Reaſon and all outward probabilities are oppoſite: Thus did *Abraham* when he was promiſed a ſon, he believed above Reaſon, yea, the text ſaith, *Above Hope*; Secondly, againſt the deadneſs of his own body, he being one hundred years old; Thirdly, againſt the deadneſs of *Sarahs* womb, it was onely Faith, and the power of godlineſs that carried him up far above all doubts, being fully perſwaded, that he which had promiſed was able to perform it: Again, you know that the promiſe to *Abraham*, was, that in *Iſaac* his ſeed ſhould be called, and yet in obedience to Gods Command, he goes to offer up *Iſaac* his onely ſon, to cut up the root from whence 6. Rom. 4. 19,20,21.

this

this fruit ſhould grow, to deſtroy the ground-work on which this Fabrick ſhould be built, and to blaſt the hopes of any further ſeed; which in all reaſon ſhould have made void the promiſe, yet above all he believed that he being dead, God was able to raiſe him up from the dead, from whence he received him in a figure; thus the three children believed beyond all reaſon, that God would deliver them from the fiery furnace, and *Daniel* from the den of Lyons, and divers others. O this is that which makes a man caſt himſelf into the arms of God, in the midſt of the fire, or what affliction can poſſibly come unto him: he can enter into his chamber until the indignation be over-paſt (that is) into Chriſt who is a hiding place, for, and to his Saints at all times.

Heb. 11. 19.

And as it makes the ſoul reſt upon God in general, ſo more eſpecially for life and Salvation; ſuch a ſoul can freely venture it ſelf upon a promiſe, with as much confidence as if it did enjoy the performance; it can as really live upon any word of God, as a natural man can live upon his appointed food: O, ſaith the ſoul, hath God ſaid it? its enough for me, I deſire no more, you know what Chriſt ſaid, *Man lives not by bread only, but by every word that proceedeth out of the mouth*

mouth of God; it throwes it ſelf into the armes of Chriſt on whom it is fixed, there it is unremoveable, there it lives, and there it dies.

7. Where godlineſs dwels, there dwels the Spirit of love, for God is love, and he makes his Saints like to himſelf: as the father is the Father of love, ſo are his children the children of love; certainly this grace makes a man love God in the firſt place, and ſecondly, it makes him love his people, who are Gods off-ſpring; a man may ſafely conclude, where there is no love, there is none of God dwelling in that ſoul; if we do but conſider how little love there is among many of thoſe who are called profeſſors in theſe dayes, it would make a man amazed. O the inhumane carriages of men to men, yea to thoſe that they themſelves do confeſs are truly godly; O the bitterneſs, the cenſorioufneſs of men againſt their brethren, eſpecially if they do but differ from them, but in things circumſtantial, Away, cry they, with ſuch a man, let him be admoniſhed, and then if he will not be of our mindes, let him be hanged or baniſhed; but if he ſcape either of theſe, either for want of Law, or Power, then ſay they, Let us Petition that he may have no place of publike truſt, yea let us do what

Witneſs the late *London* Remonſtrance.

what we can to weary him out of the Parish where he dwels; if he be a Minister, he shall not come into the Pulpit to Preach, though known not only to be godly, but sound in the faith, and of long standing, yea though it be for the fulfilling of the desire of the dead, it shall not be granted, but pleaded against even by them, which formerly thought all that he said to be Gospel: yea and yet these bitter spirits must be looked upon as professors of the Gospel of Christ, as if the word of God, and his Spirit, were of contrary meanings. O know that such a spirit as this is none of the spirit of Christ, certainly these men have not obeyed that exhortation of the Apostle to the *Ephesians*, *Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice, And be kinde one to another, tender-hearted, forgiving one another even as God for Christs sake hath forgiven you: and walk in love even as Christ hath loved us and given himself for us*; O its very sad to consider what a spirit of bitterness is gone out over this Kingdom, yea in this City of *London* especially: & if a man ask them the reason, they are to seek for an answer, but truly its because they hear with other mens ears, and see with

Eph. 4. 31, 32.

with other mens * eyes, but at last let them know they must answer for themselves another day, and I am confident when these men come to die, they shall have as little peace and comfort from this spirit of bitterness, as the malefactor hath from the hangman when he comes to the Gallows: wherefore remember this, that whersoever godliness dwels, there dwels a spirit of love, meekness, gentleness, long-suffering and forbearance, there dwels tender-heartedness, and bowels of compassion each to the other; and therefore never believe mens professions, but look on their practices and carriages each to others, for the Spirit of Christ is a spirit of love and of a sound minde: I have heard of one that hath said he hath trembled to think of giving way to a godly Minister in this City that he should come into his Pulpit, and yet I am confident he that spake the words was not worthy to carry the others book after him, neither for godliness, nor learning: Was not this man of that minde that *Jeroboam* was, who would not let

* That is, with the eyes of the Clergy, at least many of them, for I at a morning Lecture heard one of them who is famous for raylings, say, that those rebels, meaning the Army, had now got all the strong holds of the Kingdom into their hands with an intent to cut our throats; now they

send forth their Ministers to Preach to us a Sermon of brotherly love. And then he said, that it was a mark of a deceiver to preach of brotherly love, the Spirit of meekness and peace, &c. but that honest piece called the *Pulpit-incendiary* hath Characterized them and him. I shall not stain my pen with his nomination.

Israel.

Israel go up to worship at *Jerusalem*, under this pretence, because it was too far; but the truth was, it was for fear it would weaken his Kingdom, and so his greatness might have been eclipsed: so did not this man tremble, not for fear of error, but for fear he should steal away the hearts of the people? its good for men to know their own hearts; certainly this is far from the spirit of Love, which is the Spirit of Christ.

8. Where godliness dwels, that soul never findes so much sweetness in any thing as he doth in the wayes of God, as *David* saith, Psal. 119. *Thy Word is sweeter then the honey, and the honey comb, thy Word is better then thousands of gold and silver*; *As the Hart panteth after the rivers of water, so panteth my soul after thee, O God*, and, *I rejoyced in thy Word, as one that findeth great spoil, Its a lanthorn to my feet, and a light unto my paths*, &c. O with what an eager pursuit will the soul follow after the Ordinances of Christ, it will force thorow all contrary ingagements and oppositions to meet with Christ, it hath alwayes an eye fixt upon the lovelines and beauty of Christ, it breathes after the reflections of his glory, its restless thoughts travel with pain untill they be eased and lodged in the bosome of Christ, untill when they

they shall never injoy their chief delight and comfort; all its study is for communion with Christ, and for the enjoyment of his glory wheresoever it is, whatever its about, its alwayes harping upon eternity, the further enjoyment of grace here, and glory hereafter: Come to a soul who hath tasted of the sweetness of Christ, and knows what it is to enjoy communion with God, who hath tasted of the flagons of his love; ask such a soul, What wouldest thou have? O, saith the soul, this I would have, that I might never sin against God more, that I might be as instrumental for the glory of *God* as ever any man was upon the earth, then I am sure I should enjoy more of *God* then now I do; When *David* had tasted how good the Lord was, he was ravished with his sweetness, and he would have others taste also: *O come and taste and see how gratious the Lord is*; O here is the godly mans delight, *My delight is in thy Law, and I will meditate thereon day and night*; In this he findes all excellencies, here he findes profits and pleasures, preferments, riches, honors, and whatever his soul can desire; what joy, what consolation can a man have greater then this, to finde in the book of God, that his name is written in the book of life, which the Saints do finde, Psal 1.

and

and that often in the Scriptures. O what pleasure can a man be capable of more then to enjoy life and health, nay an Eternal life free from cares, sorrows or sickness, a life as durable as the life of God, and enjoyed with and in God, full of glory, full of sweetness, full of delight, where nothing but pleasures are for evermore. Now others see no excellency in things of this nature, ask them what they would have to compleat their delight, their answer will be, gold, silver, riches, lands, honors, esteem in the world, and things of that nature that afford seeming joy, and contentment to their carnal sense, these are their Jewels, these are the objects of their happiness; it can never enter into their thoughts, much less can they perceive that there is such delight and sweetness in the wayes of God, as in the enjoyment of these sublinary treasures; they are perswaded that the sweetness that men talk of that is found in the practices of godliness, are but meer notions and conceipts in mens brains: of such as these the Lord complains by the Prophet *Hosea*, saying, *I have wrote to them the things concerning the weighty matters of my Law, but they were accompted as strange things, they have no skill in them, they are things that they never heard, neither hath it ever entered*

into

into their hearts to conceive them; it is as impossible for them to understand those hidden mysteries, as for a blinde man to Judge of colours; an excellency in any thing that tends heaven-ward, or savors of the Spirit of grace, is not at all to be discerned by the blinde and carnal eye of the world.

Such a soul wherein godliness dwels, is wholly swallowed up with that infinite fulness that it seeth in God: when the Queen of *Sheba* saw the excellency of that wisdom that was in *Solomon*, the text saith, *that there was no more spirit left in her*, O then how much more is that soul that looks and meditates on the glorious wisdom, beauty, righteousnes, excellency, and sweetnes that is in God and Christ, swallowed up, lost, confounded, and utterly undone in it self! its beholding Gods fulnes, maketh it come to see its own emptines, and to say of God; O Lord, thou art Almighty, thou art all-sufficient; but I am frail and weak, I am nothing; yea less then nothing; O therefore, *blessing, honor, glory, and power be unto him that sits upon the throne, and to the Lamb for ever and ever.* Its reported of one that had much communion with God, as he was sitting at meat with his friends, he was rapt with such a suddain extasie of spirit, that he, to the amazement of his friends, broke 9. 1 Kings 10.5.

out into these words, saying, *O for ever, and ever, and ever, blessed be the great and glorious God,* and this was his deportment for half an hour together: certainly we may well say this man was ravished and swallowed up with that fulness he saw in God and in Jesus Christ our Lord; now such a man seeth nothing in himself nor in any creature whatsoever, for the brightness of the glory of the Lord maketh all things in the world to appear as they are, meer emptiness and vanity, yea every man in his best estate is altogether vanity, that is, in his most setled estate, wherein he thinketh he stands, but let him take heed lest he fall.

But here men must beware of that error of the Antinomians, who deny the performance of all duties to God: Certainly these men do not onely deny the Law, but the Gospel too; for though duties before faith are abominable, yet when they flow as the fruits of faith, they are not onely accepted and required of the Saints, but they are faith witnesses also. *Shew me thy faith without works, and I will shew thee my faith by my works,* for faith without works is a dead faith: and works are the main duties to God, and which God himself commands; how is it possible for a man to manifest to another that

a Jam 18. Note, that as faith justifies the person, so works justifie his faith.

that he hath grace, when there are no fruits of grace appear? how can a tree be said to have life, without the budding and sprouting of its branches? O its a sad thing for men to boast that Christ dwels in them, and yet they alwayes do the devils service; because they cannot merit heaven by their duties, therefore God shall have none from them, but be robbed of his glory: but a soul truly gratious, will tell you, that the love of Christ constrains it, it cannot choose, but it must draw neer to God in holy duties; there is its life, it can finde no communion, no refreshment, no subsistence without its addressing unto Christ in holy duties: Now when men by their profession say, that they enjoy Christ & free grace in a plentiful manner, and yet walk loosely, carnally, and vainly in their conversations, saying, They trust all unto Christ, vainly believing that he will do all their works for them, that he will not be onely their Mediator, but their Actor, they lying in sin, alas how short come these of evidencing their Justification, and their Interest in Christ by their Sanctification: these are no fruits of Christs dwelling in a soul: O therefore you that the devil and your own fleshly corruption hath so far blinded, as to perswade you that free grace and Christ

coming into the ſoul, gives liberty to all licentiouſneſs, no, no, where the Law ſaith, thou ſhalt not do, the Goſpel ſaith, thou ſhalt not will, no not think: He that luſteth after a woman in his heart hath committed adultered already, ſaith the Goſpel; know therefore that ſuch a looſe doctrine as this, is damnable, and not fit to be owned by any, who would go for Chriſtians. O Chriſtians, your converſations muſt be ſuitable to your profeſſion; you muſt not only profeſs Chriſt, but act Chriſt; you muſt now live as that you may honor that great and glo-
1 Pet. 15. rious name of Chriſt. O be you holy, for
15. the Lord your God is holy: Now this holineſs muſt extend to all manner of converſation towards God and man: I ſhall freely grant that duties Juſtifie not, and to reſt in them is ſin, yea the beſt that ever man did perform, was full of imperfection; and when we have done all that we can, we are but unprofitable ſervants, for the beſt of Saints while they are in the Body, are clothed with all maner of infirmities, but the way to deſtroy them is, to be often with God in the Mount; If now thou canſt appeal to God, that thou haſt found theſe nine particulars in thee, and that they are fixed in thy heart, and that thou haſt the witneſs of Gods Spirit with thy ſpirit, for the truth

truth thereof, then thou mayst safely conclude, that godliness dwels in thee, and thy estate to be good, and that thou art walking in the way to Eternal life. O give God the glory of the riches of his grace and mercy in his Son for ever; but on the contrary, if none of these be found in thee, but rather their contraries, then there can be no godliness dwelling in thee; and so thou remaining in a miserable estate and condition.

As first, if thou art in that estate of nature wherein thou wert born, and that thou never sawest any change or alteration from that conditionn, or never endeavouredst after any, but restedst contented, and thoughtest thy self to be in a good and happy estate, let men say what they will or can; yea let God, Christ, and the Scriptures testifie the contrary, as is most cleer they do; as you may see in these ensuing places of Scripture, *Except a man be born again, he cannot see the Kingdom of God*; now what birth is this, but the new birth of the water, and of the spirit ἐξ ὕδατος καὶ πνεύματος; we must understand the water of Regeneration, and the Spirit working effectually in us for our conversion: as water doth cleanse the filth of mens bodies, so the water of regenera-

1.

John. 3. 3. Verse 5. ἐξ ὕδατος καὶ πνεύματος.

tion the ſouls of men from ſin; now the Spirit of God is that whereby we live to God through grace: *The firſt* Adam *was made a living ſoul, but the laſt* (which was Chriſt) *was made a quickning Spirit*; that is, ſuch a man that is regenerate, lives ſupernaturally, above the ſphear of nature, that is, another manner of life then a natural man can live; now this word Spirit, both in the *Greek* and *Latine*, properly ſignifieth Breath, and therefore Chriſt compareth the working of the Spirit to the Winde, *That bloweth where it liſteth, ye can not know whence it cometh, nor whither it goeth, ſo is every one which is born of the Spirit*, Joh. 3. 8. Again, *Know you not, if Chriſt be not in you, ye are reprobates?* now Chriſt lives in no ſoul but where godlineſs dwels; if Chriſt be in a ſoul, there will be a converſation ſuitable to Jeſus Chriſt, now no natural man can know or partake of Chriſt or of his Spirit, *For he that hath not the Spirit of Chriſt, is none of his.*

1 Cor. 15. 45.

πνεῦμα ἀπὸ πνέω, *Spiro ut ſpiritus à ſpirando.*

2 Cor. 13. 5.

Rom. 8.

2. If ſin raign in thee, that thou obeyeſt it in the luſt thereof: if thou art a Drunkard, a Swearer, a profane Perſon, an enemy to the Saints, and the wayes of God, and that thou takeſt delight in all maner of ſinning; O know, that thou art far from godlineſs, thou

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art still in the gall of bitterness and bond of iniquity.

If thou livest suitable and conformable unto this world, unholily, and unsanctifiedly in thy conversation, so as thou canst like and approve of any thing better, or as well as holiness, thou hast no power of godliness in thee. 3.

If thou art ignorant what communion with God is, and canst not speak by experience what sweetness is in Christ, nor canst prize it at an high rate, because thou knowest not what it is, nor the worth thereof. 4.

If thou canst not rest upon God in a streight, but fleest to the creature, and usest any indirect means to deliver thy self, or else thou sinkest under thy affliction, when thou placest confidence in outward means, and forsakest the God of life. 5.

If thou have no love to God, Gospel, the wayes of God and the Saints, nor seest no excellency in them, and yet hast an eye to see and admire an excellency in the things of the world, as in profits, pleasures, riches, honors, good bargains, and such in which indeed no excellency is; it is to be feared that there is not the least spark of godliness in thee. 6.

If thou couldest be content to live and en- 7.

joy the world for ever, with all that it can afford, and in thy thoughts couldest wish that all things in the world were at thy command, and that thou wouldest willingly take them for thy heaven, and for thy portion, that thou hadst rather have thy Tabernacle here on earth, then to enjoy the mansions of heaven; that thou hadst rather associate and hold fellowship with the men of this world, then be a companion to, and with the blessed Saints and Angels in heaven; O this speaks thee carnal; this renders thee worldly: if men would but examine their hearts, and awake their benummed consciences, it would be found to be the condition of millions of men and women in this world; and it is for that they are of the earth, and have nothing to do with any acquaintance or familiarity with God, or the things of God, For the natural man knoweth not the things of God, for they are spiritually discerned.

8. If thy thoughts and affections be set upon the things of this world, in the general course of thy life, so that the god of this world hath taken the whole possession of thy heart, and hath blinded thy eyes: do but ask thy conscience what thy affections run after, and what thy soul is most taken up with: if thou art a carnal wretch, then it will speak

ſpeak pure world: The firſt thing where-with thy minde is agitated in the night when thou awakeſt, and in the morning when thou ariſeſt, is, What muſt I do this day? where ſhall I firſt pitch upon my imployment? where ſhall I light upon a good bargain? how ſhall I put off ſuch and ſuch a bad commodity? what wile ſhall I uſe? what ſtratagem ſhall I invent? what way ſhall I go to work, to pull a thorn out of my own foot, and put it into my neighbors? to advantage my ſelf, and over-reach my friends? to eaſe my ſelf, and burden others? ſuch as theſe will be thy Soliloquies, theſe will be thy reaſonings and machinations; and having through theſe night-ſtudies accompliſhed thine ends; O how will thy heart rejoyce! O what a perfect man art thou in thine own wiſdom! thy onely joy is in the increaſe of thy Corn, Wine, and Oyl; but as for God, Chriſt, and his wayes, and for the graces of his Spirit, they are not at all in thy thoughts: O this is a lamentable ſign that thy portion is in this world, and that thou haſt no part of that Inheritance which is given to the Saints.

9. If thou findeſt a certain antipathy, or oppoſition in thy ſpirit againſt thoſe Scriptures or Miniſters that meet with thy ſin;

sin; wouldst thou wish that the Scriptures were all compliances to thy will? wouldst thou that God himself were not so holy, as in his Word he is held forth to be, and that there were less preaching & more recreation then now there is on the Lords Day, & other dayes? would one Sermon in a day, yea in a month please thee better, if thou mightest have but Common Prayer with it? well, know that these things demonstrate a deadness to grace and godliness in the soul.

3 *Use.* A third use shall be for exhortation: and first to you Christians, who upon examination have found that godliness dwels in you, and that God hath poured his grace into your souls; to you I say, walk up to your mercies; hath God made choice of you for vessels of mercy, and given his Son to you, himself to you, yea an earnest-peny of life and glory into your souls? hath God made you to see that you are passed from death to life, and made you know that when you enter into the Ocean of Eternity, it shall be to be with him for ever? O stand and admire free grace, let not his benefits slip out of your mindes, let them provoke you to love and fear him, that hath loved you above many thousands that are, and shall go into the place of condemnation, who were

as good as you, that were of the same lump with you, and had not God took more pity on your souls, then he did on theirs, you had been in the same condition with them: well mayest thou say, What was my soul, that thou were so mindful of it? that thou wouldest love it so? yea when it lay in its blood, even then thou didst say unto it, Live; O what a mercy is this! Let it not be said of you as it was of King *Hezekiah*, that he returned not thanks according to the mercies he received; O let none have cause to say of you, that you walk out of the redeemeds path: as you have received mercy above others, so let your graces shine in your conversation and walking towards God, and towards men above others; as you have received much, so act much, that others seeing your godly conversation, may give glory, honor, and praise to the God of your mercies: hath God selected you to be his people, and put his graces into your souls? hath God taken you for his inheritance? O then, do you take God to be your portion, yea be content with him alone, for he is God all-sufficient; O then walk before him, and be you perfect and upright; O Christians, what have you to do with this world? your imployment is above, your treasure is in heaven,

heaven, your glory, your excellency, your All is in your God, and in your Christ; O know that you do mightily dishonor your God, your selves, your calling, to be tumbling and turmoiling your selves about things here below: O arise and depart, for this is not your rest; How dishonorable a thing would it be to see a Prince raking in the dunghil, and keeping dunghil rakers company, taking them for his associates? certainly men would say, that this man did mightily forget himself, and did not minde his Crown, his dignity and glory; O then you who are of a noble stock, who are of the root of *Jesse*, who are all the children of the most High, of the King of Kings; yea you who are Kings your selves; hath not Christ washed you in his own blood, & made you Kings, and Priests to God? yea are not you the heirs of Salvation? are not Angels appointed to attend your persons? hath not Christ taken you for his companions, and redeemed you from the earth? O how dishonorable a thing is this to you, that your affections, and your conversations are so earthly, are so low, and base! seeing you are born to so much dignity, stand upon your terms, elevate your spirits, be proud of your birth-right, minde heavenly things, live where you should, and use

Rev. 1. 7.

uſe the things of this world, as if you uſed them not; and hath God poured out himſelf to you in the face of his Son? have the very bowels of heaven been rowled together, and turned towards you? O then pour out your ſouls to God, live upon that fountain of love and ſweetneſs, caſt you ſelves into that boſom of loves, which is altogether lovely, who is the chiefeſt of ten thouſands, who only can fill your ſpirits, and ſatisfie your ſouls at all times, even Jeſus Chriſt the Lord of life and glory.

Rejoyce you the Saints of the moſt High, I ſay to you, Rejoyce, and be exceeding glad in your condition, let what will come upon you, as perſecution, reproaches, revilings, and all maner of evil falſly for Chriſts ſake, O let not this trouble you; let men of the world ſee that you can live above theſe: Do they hate you? ſaith Chriſt, they hated me alſo. O let no earthly affliction bitter your comforts; let no cloud over-caſt your heaven, let not your Sun admit of any eclipſe, let not all this world can do, ſad your ſpirits: let your joy be ſpiritual and permanent; O let him that rejoyceth, rejoyce in the Lord, let no troubles overwhelm your ſpirit; for the momentany afflictions that can fall upon the Saints here in this world, are not worthy 2.

thy to be compared to the great and exceeding weight of glory which is laid up for you in heaven: O remember its not onely given to the Saints to believe, but also to suffer; so that sufferings are as really the gifts of God, as faith: and therefore you ought to rejoyce in sufferings as in beleevings, for its given you of your Father, in which you ought to rejoyce, seeing he hath also given you faith & patience to carry you thorow your sufferings; O remember, God might have called you unto sufferings, and not have given you faith nor patience to endure; but seeing he hath fitted you with supporting power for such a condition, rejoyce and clap your hands for joy, for herein is your Father glorified, that you are obedient children to his will, and that you maintain his cause and truth against his enemies.

3. Hath God bestowed grace upon you, and put godliness with power into your souls? and do you perceive so much excellency in it, that you would not be in your former unregenerate condition for ten thousand worlds? O then, do you labor and bestir your selves to make others in love with godliness, let your praises, and exaltations of free grace excite others to fall in love with that beauty of

of beauties, holineſs and ſanctity of life: you know, when *David* had taſted of that ſweetneſs and excellency that was in God, and in his wayes; obſerve his tender invitation, *O*, ſaith he, *come taſte and ſee how gratious the Lord is, O ſee what the Lord hath done for my ſoul*: true godlineſs is communicative, a godly man is no Ingroſſer, no Patentee, no cloſe-fiſted Miſer, he is always free, his Treaſure is open, his Riches are diſtributive, he will not let his gold to ruſt, but will be always calling, and alluring others to come and taſte, and participate of what he hath received; he will not Monopolize his graces, he will always be teaching, inſtructing, and imparting his Knowledg unto others, he is not born for himſelf, but to do his Country good, that is, his poor brethren, and fellow-members: now therefore examine your ſelves, do you in your Families, among your aſſociates, yea, and to the whole world, declare by all means that poſſibly you can, by your words and actions, what excellency there is in godlineſs, that ſo your carriages to others may make them to enquire after it, to be in love with it, to deſire to know it, and to be acquainted with it? O be ſure to carry your ſelf ſo, as that you give no offence to *Jew*

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or *Gentile*, nor to the Church of God; but let your carriage be such, as that all men may be in love, or at lest convinced, that the way you walk in, is just, holy, and good.

4. Pity poor souls that are ignorant of this power of godliness; O remember it was once your condition, and had been so still, had not infinite free grace, and tender mercy made a difference: O therefore let your bowels yern towards them that are your brethren according to the flesh, and let your prayers be to God, that they may be endued from above with this power, that the Spirit of grace would overshadow them, and breathe the breath of life into their souls, that they may be saved, that they which belong to his eternal election, may be speedily called home to partake of that sweetness of that Olive Tree, whose root is Jesus Christ; stretch forth your helping hand to save poor sinners; let your prayers be incessant for them; O intreat and beseech them to be reconciled to God; O let them know from you, that there is sufficiency in the blood of Jesus Christ to save their pretious souls, perswade them to come in to Christ, and tell them what sweetness you have found in the wayes of God, let them know, that when you were in their condition, that you

Rom. 11. 16.

thought your ſelves in a good condition, but now God having opened your eyes, you can tell them the error of your thoughts, for you were going to the pit of deſtruction, and knew it not; O put them upon the conſideration of Eternity, let them know that their pretious ſouls muſt ſhortly launch into the ocean of Eternity, and if there be not proviſion made for them, if they have not Chriſt Jeſus for their Pilot to ſteere their courſe for them, they muſt certainly ſinke and periſh, and be cut off for ever from the preſence of the Lord, and the glory of his Power, and do all that poſſibly you can in all your addreſſes to them, to perſwade them, that what you ſay to them is out of that love, and intire affection that you bear to their poor ſouls; *And others ſave with fear, pulling them out of the fire, hating even the garment ſpotted by the fleſh*; as you ought to uſe all means to perſwade and draw men by the Spirit of Love, to forſake their evil wayes, and to enquire after Jeſus Chriſt; ſo if that will not prevail, you may, yea you ought to thunder againſt them, and to rouſe them out of their ſecurity in denouncing the Judgments of God by the terrors of the Law, that you may do as much as in you lieth, to terrifie and affright them out of their miſerable Jude, ver. 23.

ſerable condition, ſo that, if it be poſſible, you may be inſtrumental to deliver them from eternal fire, and from the wrath of an infinite God: hereby ſhall you gain glory to God, and teſtifie to the world your lothing and deteſtation of ſinful wayes, and diſcover unto ſuch leprous ſouls, that thoſe ſpots wherewith ſin hath defiled them, are not the ſpots of Gods people, for this the Lord ſaith of ſinners, who walk in the imagination of their own hearts, *Their ſpot is not the ſpot of my people.*

Deut. 32. 5.

5. This may alſo exhort you who are the Saints, who have received the power of godlineſs into your ſouls, to pay your tributes of thankfulneſs unto the Lord. O do you bleſs, praiſe, and magnifie the great and glorious Name of God for ever! O let your mouthes be filled with praiſe and thankſgiving to your God for ever and ever; O you have cauſe to ſay, Bleſſing, and honor, and glory, and praiſe be given to him that ſits upon the Throne, and to the Lamb for ever, who hath looked upon you in your low eſtate, and redeemed you from condemnation; This is the Lords own work, and it ought to be mavellous in your eyes; this ſhould cauſe you to ſpend the length of your dayes to the honor and ſervice of your God

God in holineſs of life, and all manner of godly converſation; this the conſideration of your deliverance from your ſpiritual enemies, ſin, death, and hell, ſhould be a ſtrong engagement upon your ſpirits, to ſerve the Lord in righteouſneſs, and holineſs all the dayes of your lives; for you owe your ſelves to Chriſt; remember you are bought with a price, be not any longer the ſervants of ſin and Satan; live not to pleaſe men, for if you be men-pleaſers, you cannot be the ſervants of Chriſt. O dedicate your ſouls, ſpirits and bodies to Jeſus Chriſt, yea and offer them up to God a living ſacrifice, for this is that Worſhip that is required at Saints hands by the word of God. O know there can be no greater manifeſtation of your thankfulneſs to God, then your univerſal obedience to all Gods commands; let this be done in the whole courſe of your lives hereby ſhall you evidence unto the world that you are thoſe in whom dwels the power of godlineſs, and by this you may draw others to be in love with the wayes of holyneſs, and ſtop the mouths of all gain-ſayers, and oppoſers of it.

Luk. 1. 74. 75.

Rom. 12. 1

Now there are ſeveral motives to incite you Saints, to this great duty of thankfulneſs.

1. *Prædestino.* προορίζω προαιτιστέλλω. Rom. 8. 29. *Præcognovit.*

First, From the consideration of your predestination: why should God preordain that you should be to the praise of the glory of his grace from all Eternity? yea to appoint you to be his adopted children in Christ Jesus? Yea, you are those whom God acknowledged before, nd therefore he was pleased to predestinate you to life & glory: O now that God was pleased to appoint you for his people, & pass by so many thousands of the same lump, and extend his mercy to you, will not this raise up your hearts to thankfulnes? shall not this be the theam and subject of your everlasting praises?

2. *Electio.* Ἐλλογὰ.

From the consideration of your Election: why should God choose you out of that common mass of mankinde, to make you heirs of life and glory? yea coheirs with his Son Jesus Christ: even as a Potter of a rude mass of clay, maketh one vessel to honor, and another to dishonor, its the Apostles allusion, *Rom.* 9. Why wert not thou whom he hath made a vessel to life and glory, made a vessel of wrath and confusion? Why wert not thou passed by from all Eternity? and numbered amongst the children of perdition? it was only free grace that made the difference, it was the good pleasure of the Lord, to elect you to Salvation, and

and paſs by others, leaving them under the curſe of ſin; O remember it was God that choſe thee, thou didſt not chooſe him; O that an incomprehenſible God ſhould be comprehended by a poor wretched creature! that he ſhould beſtow himſelf upon him, and give him the riches of his grace; O let the Saints for ever breath out thanks and praiſe, to this gratious God, and begin that work on earth, which ſhall be their work for ever in the higheſt Heavens.

From the conſideration of your redemption, which is no leſs then a glorious redemption, as being bought with a glorious price, not with corruptible things, as ſilver and gold, but with the pretious blood of Jeſus Chriſt, of more worth and excellency, then all the created powers in heaven and earth. 3. *Redemptio λύτρωσις.*

Conſider what you are Redeemed from. 1.

Firſt, From the curſe of the Law. Secondly, From the wrath of an infinite God. Thirdly, From the power of ſin. Fourthly, From a vain converſation. Fifthly, from the ſecond death. Sixthly, Out of the jaws of Satan, that great red dragon, even from hell and condemnation.

What you are Redeemed to. 2.

First, To be in an estate of Son-ship, to be the Sons of God. Secondly, To be heirs, and joynt heirs with Jesus Christ. Thirdly, To have a sweet communion with God, Christ, and the Spirit of grace. Fourthly, To have communion with Saints. Fifthly, To enjoy life & glory for ever, where you shall sin no more, & where all teares shall be wiped from your eyes, where you shall reign with God, Christ, Saints and Angels to all Eternity; O this cals for thankfulness, render unto him therefore the praises due unto his name.

4. *Justificatio Evangelica. Est propria ipsa judicis de innocente reo pronunciatio, significationi nimirum activa.*

The consideration of your justification, which is done by the merits of Christ: that is, to be fully acquitted of all sin, as if a man had never sinned, to stand right and just in the sight of God, Christ having paid the debt to Divine Justice, and blotted out the hand-writing against you; so as now its with the Saints, as if they had never been defiled with sin: you, and onely you, are they which stand justified in his sight, in that fit to the *Romans*, are these three words used (*viz.*) *Justifying*, *Justification*, *Justice*, and they are thus distinguished.

The first, Signifieth the merit of Christs Justice, whereby the Saints are Justified.

The second, The action it self of Justification, whereby Christs Justice is communicated to the Saints.

The

The third the Juſtice it ſelf, which is imparted and communicated to the Saints; you know by ſin every man is bound over to the Judgment Seat, there to anſwer before God, for all things done againſt him in the fleſh, and to pay that debt that the Law requires: now Chriſt is the Saints ſurety, and in their behalf, hath taken this debt upon himſelf, and hath paid the utmoſt farthing that can be exacted by the Law, he hath looſed the chains of darkneſs, & broken the ſtrong holds, and hath enlarged and ſet free the Saints in the ſight of God, ſo that neither the Law, ſin, nor the devil can lay any charge or accuſation againſt them, they have their pardon written on their breaſt, declaring there is no condemnation unto us, becauſe we are in Chriſt Jeſus; let the Saints therefore never ceaſe to magnifie and praiſe the name of the God of their Salvation.

From the conſideration of your vocation, your calling out of darkneſs into the marvellous light, whereby you can rejoyce in God your Saviour, whereby your ſoul enjoyes the manifeſtation of all its comforts, yea of its communion with God and Chriſt while its in the body; God might have called his Saints at the laſt hour of their 5. *Vocatio Efficax.*

departure out of this life, and so they might have lived without God in this world, as every man doth before his calling, and so without comfort and joy in the Holy Ghost; now then if one hours communion with God, be more worth then thousands of worlds, O how are the Saints bound to bless God for so great a mercy, as their enjoyment of communion with him, here in this life, for many days and yeers after they are called! praise God therefore for your Vocation.

6. *Sanctificatio.* *Ἁγιασμὸς*

From the consideration of your Sanctification and holiness: a godly man ought to be as truly and really thankful, that his sins are purged, as that his sins are pardoned; it is one of the greatest mercies that a soul can partake of, to be purified, washed, and cleansed from all filthiness of flesh and spirit, to receive of Christs communicated holiness, & to be imputed holy for Christs sake; so that he who hath this robe of righteousness, is made pure, yea so pure and holy as if he had never sinned, the blood of Christ cleanseth from all sin; and this holiness and purity of spirit is a soul invested with by vertue of the blood of Christ, flowing to it in the Covenant of Grace; O this must needs be a strong motive to inlarge your hearts with

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gratitudes for ſo ineſtimable a mercy, to be made pure as Chriſt is pure, and holy as he is holy: and for that this your holineſs, and Sanctification, is not only univerſal, but its perfect in its parts, in every part of ſoul and body, God doth not ſanctifie one part now, and another part at another time, but he ſanctifieth the ſoul thorowly at one & the ſame time; Therefore know that if thy heart be ſanctified, then thy judgment, thy will, thy underſtanding, thy affections; yea all the members of thy body, and all the faculties of thy ſoul are ſanctified alſo. Yet you muſt know likewiſe that no man is perfect in the degrees of holineſs on this ſide heaven; yet bleſs God who ever thou art who knoweſt that ſanctifying grace doth reſt upon thy ſpirit here, for though now it be in part, yet it ſhall be made perfect in heaven for ever.

The ſeventh and laſt motive to ſtir up the Saints to thankfulneſs, is this; that thou who art a partaker of the power of godlineſs, ſhalt be preſerved to Eternal Life in ſpight of ſin, devil, hell, or any thing that can gainſay; thou mayeſt ſlip and fail, but never totally fall: thou haſt the ſpirit of God to guide and ſuſtain thee, thou art already paſſed from death to live with God eternally, 7.

eternally, thou ſhalt never miſcarry concerning thy eternal being, thy trips and ſlidings ſhall but ſet thee forwarder on thy journey; God will be thy God for evermore, thou art ſafe for eternity, and thy ſoul lieth in the boſome of Chriſt, thou art given to Chriſt of the Father, and thoſe the Father hath given him, he hath promiſed that none ſhall take them from him; O bleſs the God of Gods, whoſe mercy endureth for ever; whoſe love is permanent, whoſe purpoſe immutable, and whoſe power All-ſufficient to preſerve thy ſoul and body unto eternal life.

Uſe. 6. Sixthly, Let this be alſo of terror to all wicked and ungodly men, who are ſo far from having this power of godlineſs wrought in their heart, that they reſiſt the offers of it, and quench the motions of the Spirit of Grace, who are bound up under the power of ſin, in whoſe mortal bodies ſin reigneth: ſuch as theſe are ruled by the Prince of this world, Satan is their Lord, they are his Slaves and Vaſſals, they do his work, they follow his imployment, *By this they may know they are of their Father the Devil, for his children they are to whom they obey*; they fight for his Kingdom, and are the ſubjects thereof: O tell me you ſinners, what will

will become of your ſouls another day? your end of dayes haſtens on, and the day of account is at hand, when you muſt ſtand at the Bar of Jeſus Chriſt, to anſwer for things done in the fleſh, what anſwer will you make? what plea can you have: *If the righteous ſhall ſcarcely be ſaved*, who then dares plead your cauſe? And this will not onely be the condition of notorious wicked, and ungodly ſinners, but of all ſuch as have not the power of godlineſs wrought in their hearts; let them carry themſelves never ſo upright and holy in the eyes of men: O the civil honeſt man, though never ſo well qualified and gifted with natural endowments, with Moral vertues, with loving and affable carriages; this man is in that condition which will prove woful to his own ſoul for ever, for where no power of godlineſs is, there is no Chriſt, and where there is no Chriſt, there muſt needs be a devil; do but conſider, you muſt ſhortly come to lie on your death-beds, thou doſt not know how ſoon; O then it may be thou art tormented in thy body, in thy ſpirit, and in thy conſcience; thy conſcience then comes to be awakened, which in thy proſperity was aſleep and ſtupified, now it opens her mouth wide, which before was dumb, now it flaſhes the very

1 Pet. 4. 18.

very flames of hell into thy face, now thy ſins come into thy minde, which thou haſt committed twenty, thirty, nay fourty years ago, now they ſtand in array before thee, now they ſtrike horror and amazement into thy wounded ſoul, there is no ceſſation of Aſſaults, no parle to be admitted, there is none come to thy relief, thy friends forſake thee, thy God forſakes thee (that is) thy unrighteous Mammon, thy riches, thy gold, thy ſilver, thy lands, nay thy wife, thy children, and all things in the world cannot adminiſter one drop of comfort unto thee; but on the contrary, they are as fuel to thy torments, thy ſight of the want of help in them aggravates thy woes; at length thou ſendeſt for Phyſitians to prolong thy days, well, they come to thee, and tell thee, there is no hope, thou art a dead man, all the means in the world are inavaileable; what ſad tidings is this? what duplication of thy pain is here? well maiſt thou truly ſay, *My ſins are become a burthen too heavy for me to bear*, and cry out, *Was ever ſorrow like unto my ſorrows?* what, muſt I die? O that I had never been born; O that I had been abortive from the Womb, that I had never drawn the firſt breath of life; now thy ſoul ſits on thy trembling lips, ready to take her flight for

Eternity,

Eternity, then comes the devil to claim his Interest, Give me thy soul, I am sent for thee, thou art mine; thus he sets upon thee like an armed man, he will weary thee like a mastive Dog, and will not leave thee whilest thou hast breath; do but consider what a woful time this will be whilest thou art here, and do but weigh these several aggravations.

First, When thou comest to Judgment, as thou shalt stand at Christs left hand, when on his right hand thou shalt see many that were inferior to thee for breeding and education, for estate, and for parts; yea, them whom thou didst despise as fools, and silly men, men of no account or esteem in the world; O, I say, when thou shalt see these on Christs right hand, whom he doth own and embrace for his people, and thou left to misery and destruction, will not this be an aggravation to thy misery? 1.

When thou shalt see them which lived in the same parish with thee, under the same Ministery, and thou hadst the same means of grace preached to thee as they had, and yet they are saved, and thou art damned; will not this cut thee to the very heart? yea it may be thou mayest see some of thy servants there, whom thou hast checked, and rebuked, nay whom thou hast despised, and hated for 2.

for their forwardneſs in Religion, and following the means of grace, calling them Fools, Sectaries, and Separatiſts; O how wilt thou be amazed, aſtoniſhed, and confounded? how will this terrifie thy ſoul when thou ſhalt ſee them united, and joyned to Chriſt their Saviour, and accompanied with holy and bleſſed Spirits, and thou ſeparated and caſt out into utter darkneſs amongſt the devil and his curſed angels!

3. When thou ſhalt ſee thoſe who have told thee from the Lord, that thou ſhouldeſt not come to life and glory, but that thou wert a caſtaway, and couldſt not be ſaved, for that thou rebelledſt againſt God, Chriſt, Goſpel, and the light of thine own conſcience, yea thou that wouldſt truſt to thy morality, and good dealings with men, thou that lookeſt for ſome excellency in thy ſelf, but didſt ſee none in Chriſt nor his ways; O now theſe men are come to witneſs againſt thee to thy wo, and it may be thou wilt think and ſay with thy ſelf of ſuch a man, as *Ahab* ſaid of *Elijah*, *Haſt thou found me O mine enemy?* O this will heighten thy miſery, this will heap coals of fire upon thy head.

4. When thou ſhalt be convinced, that hadſt thou made as good uſe of the mercies that were offered thee, had God given thee an heart

heart so to have done, as those that stand before thee did, thou mightest have been as happy as any of them, thou mightest have enjoyed the like sweetness of God, & excellency of Jesus Christ with them; but when it shalbe said unto thee, thou enjoyedst thy good things in this world, thou rejectedst the proffers of grace, thou wouldst none of the counsels of God, but didst cast his Laws behind thy back, therefore art thou punished and they blessed, now do thy repentings come too late, now are thy thoughts fruitless: O into what a gulf of horrors will this plunge thy soul!

5. When Christ now shall call thee by thy name, and say, Soul, in what place of the earth didst thou dwel? peradventure thou mayst say, Lord I lived in *London*; now why may not Christ say, in a place where my word was as powerfully preached as in any place of the world, where the Sunshine of the Gospel, shined as bright as any where under heaven, where my mercy was extended as largely, my goodness flowed as abundantly, as in no place more? what at *London*? and thou a whoremaster, a swearer, a drunkard, a prophane person? what at *London*? and yet in thy natuall estate, not one dram of Grace, not one grain of godliness? I tell thee it shall be

be easier for *Sodom*, and *Gomorrah*, in the day of Judgment, then for such a man as thou art; tell me, O sinner, what thou hast to say for thy self? O thou wilt be like that man at the Feast which had not on the wedding garment, the Text saith, *He was speechless*, he had not one word to say for himself, no more shalt thou: O thy condition will be woful, thy estate most miserable; if thou lookest before thee, the dreadful Judg is ready to pronounce the irrevocable sentence against thee: if on the Judges right hand, there the Saints are to joyn with Christ in thy Sentence; if on his left hand, there are a company of wicked wretches in the same condition with thy self; if thou lookest behinde thee, there is Hell and Satan ready to receive thee as soon as Judgment is given: O then thou shalt be banished from the presence of the Lord, and the glory of his power, and that for ever: Remember these things, all you that forget God, lest he tear you in pieces, and there be none to deliver you; O what do you think of a soul in this estate, that is thus cast eternally into the sea of the wrath of God? every man will say, this is a lost soul indeed, its undone for ever. Now what aggravations of misery will be multiplied upon thy

thy soul by these subsequent considerations.

First, for a soul to think with himself, and know, and say, O I am undone, I am undone! O I am now in a worse condition then any creature that ever God made, for God did never create any creature so miserable as man makes himself to be, he having plunged himself into it by sin; O now thy body is made miserable as well as thy soul, for the body was that instrument by which the soul acted so much to Gods dishonor; O did God curse the Serpent for being the devils instrument? so will God curse thy body as thy soul is cursed to all eternity. 1.

Secondly, Thy torments shall be such, as no tongue can express: If the wrath of God against Christ onely, when sin was but imputed, was so heavy, that it made him to sweat clods of blood, as the Original word signifies; what dost thou think will be the wrath of God to thee, who hast acted sin, and that all thy life time, who hast done nothing else but sinned, and thrown dirt in the very face of a pure God, giving God the lye by thine unbelief? O if the Saints did apprehend the displeasure of God to be so terrible, as *Job*, when he complained that Θρόμβοι.

Job 6.4. the poyſon of Gods arrows did drink up his
Pſal. 38.2. ſpirits; and *David* that his arrows did ſtick faſt in him, ſo that there was no ſoundneſs in his fleſh, nor reſt in his bones; O what will thy complaint be, thou undone ſoul!

3. None ſhall pity thee in this condition, which makes it the more comfortleſs; its ſome eaſe to a man in miſery to have ſome to pity and condole with him in his affliction: ſympathy in affliction, is as a cordial to a fainting ſpirit, it recreates the wearied ſoul, and intermits the fits of its diſtreſſes; but here is no fellow-feeling, no recreation, no intermiſſion, which addeth weight to weight, to the utter depreſſion of thy ſoul into reſtleſs torments; God himſelf, he ſhall laugh at thee, for he ſaith, *That he will laugh*
Pro. 1.24. *at their deſtruction, and mock when their fear cometh upon them*; Angels and Saints, they ſhal not regard thee, the father ſhal not pity the ſon, nor the ſon the father, the husband the wife, nor the wife the husband, nor the mother him that drew her breaſt, all relations ſhall be forgotten, and all pitty baniſhed.

4. The miſery will prove an unexpected miſery, and ſo the ſadder; what greater pricking to the heart then for a man to miſs of his end, and to be fruſtrated of his hopes? it

may

may be thou thoughteſt thou went going to heaven, and now thou art dropt into hell; thou expectedſt mercy and reapeſt fury, thou expectedſt reward and gathereſt revenge; this is the condition of moſt men in the world; they would take it as a mighty injury, and diſgrace unto them, if you do but queſtion them of their latter end, and if they were certain of the place whither they ſhould go: if a man ſhould deal plainly with them, and tell them they were going to hell and condemnation, O they would be ready to fly in ſuch a mans face, and brand him for a cenſorious perſon, and an uncharitable man; ſo that men in this condition loſe their expectation, and ſo become out of meaſure miſerable.

5. When a man ſhall conſider with himſelf in this woful condition, that he hath not only damned his ſoul for the world, profits, pleaſures, or profaneſs, but alſo that now he is deprived of theſe too, for which he brought this eſtate upon himſelf; what, to have a ſoul to periſh for nothing? not to enjoy theſe things for which it hath paid ſo dear a price? to pay for profits and pleaſures, and not to poſſeſs them? to carry them to the Lands end and then to leave them behinde? O what flouds of tears, what ejulations

lations, what inexpressible mournings would this cause in a poor soul?

6. O poor soul, know that there is a greater loss then all these, for now thou being in hell, thou hast lost God, Christ, the company of Saints and Angels for ever; now thou hast nothing in lieu for this great and infinite loss, if any, 'tis onely this, thou hast exchanged pleasures for pain, happiness for misery, life for death, thou hast sold thy God, Christ, heaven, and glory, and hast purchased Satan, hell and confusion; O this is a most dreadful aggravation, this is a loss unvaluable.

If it be the highest happiness of man in heaven, and the glory of the Angels to behold the presence of the Lord, and to partake of the beams of his glory, O then it must needs be the depth of all misery to be deprived of such excellency and glory by being banished from the presence of the Lord; *Absolon* thought it worse then death to be kept from the presence of his Father, when he had killed his brother *Ammon*; you know its said, *Blessed are the pure in heart, for they shall see God.* O then cursed are the defiled and wicked in heart, for they shall not see him. *For without holiness no man shall see God*, saith the Apostle, but there is no holi-

2 Sam. 14. 32.

Matt. 5. 8.

ness

neſs in hell, therefore none in hell ſhall ſee the Lord.

Laſtly, That as thy torments are unexpreſſible, ſo they are endleſs: when a man hath ſuffered ten thouſand years in hell, under the ſtroke of divine Juſtice, then is he as far from deliverance as at the firſt hour; for there muſt thou be to all eternity, where the worm never dieth, and the fire never goeth out. O Reader, weigh all theſe things together, lay them to thy heart, and conſider how the eſtate ſtands between God and thy own ſoul, and do it ſpeedily before it be too late, for from hell there is no redemption, after this life no repentance that will do a man any good, nor yet any cries that God will hear, no lamentation that can avail thee any thing; Act the actings of Faith and Repentance here in this life, where they are onely to be imployed, and thou ſhalt reape the fruits of them in the life to come, glory, and immortality, and eternal reſt and peace unto thy ſoul; And ſo we are come to the third and laſt part of the words;

And from ſuch turn away, &c.

Καὶ τούτους ἀποτρέπου.

Istos igitur averſare,

And from ſuch turn away.

THus having preſented unto your view the *Canaan* of life, and the Region of death, we are now arrived unto a diſcovery of means to divert your ſteps out of the paths of death, and to guide them into the wayes of life (to wit) by the averſion and turning away from the ſociety and wicked deeds of the ungodly.

Theſe words are the Apoſtles dehortation to *Timothy*, and in him to all Chriſtians, declaring, how that Saints ought not to make wicked and ungodly men, their companions; yea though they made a ſhew, and had a form of godlineſs, as theſe have in the precedent words: there is nothing difficult in the words, onely we give you the Etymology,

logy and meaning of this turning away: what maner of turning is here meant; the word signifies not onely to turn away, but to disdain, to refuse, to despise, to detest, and to have such persons in abomination, to shun their company, and that not now and then by fits, but in the general course of our lives; that as these men are Gods enemies, so we should account them as our enemies.

ἀποτρέπου ἀπηρέπομαι. *aversor.*

And from such turn away.

Whence note, That its the duty of the Saints to shun and avoid the society, and company of all wicked and ungodly men, yea though they have a form of Religion: *I wrote to you* (saith *Paul*) *in an Epistle, not to keep company with fornicators* (verse 11.) *yea though he be a brother, that's in the fellowship of the Gospel*: yet if such a man of that neer relation, be a Fornicator, a Drunkard, an Idolater, or an Extortioner, with such a man have no society, keep not company; the Original is, be not mingled with him, have not such familiarity as a man hath with his friend: so in that 2 *Thess.* 3. 14. *have no company with him*, be not mingled together: so *David* saith, *I am a companion of all them that fear thee*; that is, of all those that fear the Lord: then by good consequence he is no companion of them that fear him not:

1 *Obser.*

1 Cor. 5. 9

μήσυαν ναμέγνυσθε.

Psal. 119. 93.

you have the accompt of this point in these six particulars.

1 *Reas.* First, Sin is of a diffusive and infecting nature, its very apt to spread and infect all that come neer unto it; it corrupts your spirits and breaks your peace; when wicked men come together, they cast out their sin, and some out their shame, it flows from them every where like wild fire; and its like to pitch, where it comes it sticks fast.

You know the Lord prohibits *Israel* from keeping company with the Heathen which were cast out; least they should learn their maners and walk in their wayes; so that no good can be expected from their company and society, but the contrary: you know that *David* saith, a lyar shall not come into my house, nor dwell in my habitation for ever: Now all wicked men are lyars; there is none that doth good, no not one, the way of truth they have not known.

2. The company and presence of a godly man doth obdurate the hearts of the wicked in their sin and wickednes: tis their apology and defence for their transgressions; what? say they, if we were so bad as some would make us, certainly such a man, and such a man would not keep us company, or take us for his associates; you know its a dangerous thing

thing for a man to be as a ſtumbling block to make others fall into condemnation, there is wo denounced againſt ſuch a one, ſo that hereby thou mayeſt be an occaſion of hardening the wicked in their ſinful courſes:

3. By this courſe a godly man makes the ſins of the wicked to become his ſins for approbation of preſence; if ſin is committed and not reproved, it makes that man guilty of that ſin, who is in ſuch company: You know that the Apoſtle ſaith, Have no fellowſhip with the unfruitful works of darkneſs, but reprove them rather; and its a very ſeaſonable exhortation of the Apoſtle, when he ſaith, Be not partakers of other mens ſins, which every man is that keeps company, and makes wicked men his familiars in the courſe of ſin, for ſuch a man hath fellowſhip with the unfruitful works of darkneſs, and ſo is a partaker of other mens ſins.

4. For that the Saints ought to withdraw themſelves from ſuch company, that they might be aſhamed, yea may be a means to convince them of their evil, to call them out of that condition, or at leaſt to make their conſciences check them for their ungodly courſes, yea and put them upon the inquiry after better things: for God is not tyed which

2 Theſſ. 3. 14.

which way or by what means he will work, to draw any home unto himself.

5. For that he which keeps company with the wicked, keeps company with *Solomons* fools, and he that keeps company with such
Pro.13.20 fools, shalbe destroyed: *He that walketh with wise men, shall be wise, but a companion of fools shall be destroyed*, for they walk in the way to destruction, and their paths lead to the Chambers of death, there is no way of life that they will take knowledg of; for the wicked desire not the knowledge of the Lord, nor to understand his wayes; for as *Job* saith, they say, Depart from us, for we desire not the knowledg of thy wayes.

6. Because the Saints are to judg the world, yea to judg Angels, as the Apostle saith, Know ye not that the Saints shall judg the world; that is, you ought to know it, for its a truth, yea, saith he, we shall judg Angels; O therefore, you ought not to make the world, (that is) men of this world (whose happiness is in this life) to be your companions, for
Rom.7. Christ testifies, *John* 17. *That his Saints are not of the world*, but he hath redeemed them out of the world, therefore that man that is a friend to the world, is an enemy to God: O therefore come out from amongst them, and keep at distance with the men

of

of the world, remember that old verſe,

Os, orare, vale, convivia, menſa, negatur;
With the ſecluded, neither confer nor pray,
Salute, nor Feaſt, nor eat with, day by day.

Thus you ſee the point confirmed by Scripture and reaſon; now for the better unfolding of it, theſe three things are required. Firſt, What is meant by Saints. Secondly, Whats meant by wicked men. Thirdly, Whats meant by keeping company. We ſhall diſpatch them with all brevity, that we may proceed.

1. By Saints moſt men underſtand onely thoſe which are now in heaven, departed out of this life: indeed they are Saints, but not theſe Saints here intended, for they which are departed out of this life are ſo far ſecluded from men of this world, that they know not what their company means, they are alienated from their acquaintance.

By Saints then we are to underſtand holy men, that is, men who are ſanctified by faith in Chriſt Jeſus, Saints by calling, ſuch as the bleſſed Apoſtle *Paul* writes of to the *Romans*, *To them which are ſanctified in Chriſt Jeſus, called to be Saints*; ſuch as walk in the ways of holineſs, whoſe converſation is in heaven where Chriſt their head is, ſuch as profeſs.

Rom. 1. 7. 1 Cor. 1. 2.

ſeſs and obey the Goſpel of Chriſt, and are juſtified, and acquitted from all ſin by Jeſus Chriſt, their peace; and of the Saints Chriſt hath thouſands in this world, a people contemptible in the eyes of the world, hated and counted the off-ſcowring of this world.

2. By wicked men we are to underſtand all men in their natural eſtate wherein they were born, for in their birth lies the ſpawne of all evil: every prophane perſon, every drunkard, liar, whoremonger, adulterer, Idolater, and whoſoever walks in theſe ſins, we may ſafely call wicked men, yet all theſe ſins with thouſands more, are but the fruits of that inbred corruption that men brought into the world with them: I ſay they are but the fruits and effects of that curſed nature wherein every man is born; O wretched man that I am, who ſhall deliver me from the body of this death, ſaith *Paul*, *Rom.* 7. 23. And in a word, whoſoever is not made righteous by Jeſus Chriſt, is a wicked man, and that made *Paul* ſay, when he conſidered of his miſerable eſtate by nature, and then knew who was his deliverer; I thank God (ſaith he) thorow Jeſus Chriſt our Lord, ſo that by Chriſt only we are delivered.

3. Thirdly, By not keeping company, and by not being mingled with wicked men in ſociety,

society, we are to understand, not to be united unto them, and incorporated into their fellowship; and here might abundance of time be spent, if we should reiterate, or fall again upon communion in receiving the Lords Supper, or communion in Church-fellowship, but having formerly touched upon them, and conceiving that this Text doth not properly intend such a non-communion, or non-company-keeping, I shall pass that by, and unfold my thoughts with much brevity concerning the intention of the Holy Ghost in these words *(from such turn away.)*

First, Then it is unlawful for any man that doth profess himself to be in Christ, to make any wicked men whatsoever his companions, his associates, his familiars, and his inward bosome friends. 1.

Though men make a fair outside and shew in Religion, yet being discovered to be wicked men by their conversation, with these men thou oughtest not to have fellowship or keep company, for to make such thy associates, is to walk contrary to that counsel given to *Timothy* by the Apostle *Paul*; I will not say but a man may buy and sell, eat and drink as occasion shall be offered sometimes, but chiefly take heed that these men be not 2.

thy

thy familiar acquaintance, nor thy intimate converſants; ſuch muſt not be thy companions, ſuch muſt not be of thy counſel; thou art advanced to a correſpondence with heaven, and wilt thou joyn thy ſelf with earth, yea defiled earth? O ſhun and avoid ſuch company as the lothing and abhorring of thy heart.

Is it ſo, That its the duty of the Saints not to keep company with wicked and ungodly men? O then Chriſtians, learn your duties, and be informed, that God requires at your hands, that you ſhould make choice of your company, take heed of joyning with polluted hands; you know the Proverb, *Evil company corrupts good manners*, And that *Birds of a feather flock together*; you ſhall not finde Doves to fly with the birds of prey: different natures, different affections, diverſity of Judgments, diverſity of aſſemblings: habituated ſinners never break company, drunkards with drunkards, ſwearers with ſwearers, whoremongers with their like; and ſo through the whole courſe of ſin, every ſinner with his confederate, but Saints are of a more pure mettal, their droſs is now become fine gold, their polluted ſtreams are clarified, and flow from the Fountain and well-ſpring of Life, they muſt admit

Similis ſimili gaudet.

admit of no mixtures; their aſſociation muſt be ſeparated from the wicked, they muſt be an unleavened lump, pure and entire of themſelves, Saints muſt not do as the wicked do, they have learned better things, they profeſs to walk by another principle: if thou ſhouldſt ſee a Lamb upon the mountains walking in the midſt of a company of Woolves, wouldeſt thou not conclude, certainly this Lamb will ſhortly become a prey unto them? even ſo when thou art in the company of prophane and ungodly men, think with thy ſelf, O I am now in the midſt of Woolves, certainly I ſhall be a prey to them and their ſin, for as the Woolves may fawne upon the Lamb, not out of any love they bear unto it, ſo may the wicked upon the godly, yet the righteous is abomination to the wicked, and he ſeeketh to inſnare, intrap, and circumvent him every moment.

Then conſider and know that God is angry with the wicked every day, and that if Gods judgments fall down on their head, when thou art preſent with them, thou muſt look to partake of the ſame common judgment even with them; for upon the wicked, God ſhall rain ſnares, fire, brimſtone, and an horrible tempeſt ſhall be their cup. 1. Pſal. 9. 16, 11, 16. Pſal. 37. 32.

Secondly,

2. Vers. 12. Secondly, The wicked watcheth the righteous and seeketh to slay him, yea the wicked plot against the Just, and gnasheth upon him with his teeth. Let a Lyon put on a Lambs skin, yet he is a Lyon still, yea and the more dangerous; so though the wicked may carry themselves Saint-like, yet they are wicked men still, and the more dangerous is it for Saints to have to do with them.

3. Ps. 97. 10. *God preserveth the righteous, and delivereth him out of the hand of the wicked*: what, hath God delivered you, who are his Saints out of the snare of the wicked, so that your soul hath escaped as a bird out of the snare, and will you run into them again? O take heed of abusing so great a mercy, as to return unto that world out of which the Lord hath once chosen you, lest he utterly gives you over into their hands again.

4. Psal. 101. 4, 7. The Saints should be so far from making wicked men their companions, as that they should not know a wicked person; *David*, he professeth, *That he that telleth lies, shall not come into his sight*, that he will not know a wicked person, that is, he will not be acquainted with ungodly men.

5. Put the case, that a Prince should have many professed traitors in his Kingdom, which

which he was ſhortly to bring to Judgment for their rebellions againſt him, and had put forth a Proclamation, that his faithful ſubjects ſhould not keep company with theſe traitors, yet after this being made known, ſome of his own Family take ſome of theſe men for their companions, and enter into familiarity with them: do you think that the Prince would take this well at their hands? ſurely no, know then that Jeſus Chriſt is a great Prince, the King of Kings, and all wicked men he hath made known to be traitors and rebels to his Crown and Dignity; and he hath commanded his ſubjects (his Saints) not to keep company with them; O then conſider with your ſelves, how ill Chriſt will take this at your hands, who dare to keep company with wicked and ungodly men, with traitors and rebels, for ſo is every profane perſon, every ſwearer, drunkard, ſabbath-breaker, and company-keeper that doth ordinarily frequent Taverns and Alehouſes to abuſe the creatures and themſelves; yea Chriſt calls them dogs and ſwine; what, you that profeſs your ſelves to be waſhed from your filthineſs in the blood of Jeſus Chriſt; will you defile your garments with ſuch company as theſe? what is the blood of Chriſt

had in no higher esteem in your eyes, then thus to be trampled under feet in the company of Christs enemies.

6. Again, Consider you profes that you are going towards heaven; these men by their courses profes that they are going towards hell, an infinite distance in your journeys, and the end much different; then why will you be joyned together as servants of one Lord, as the children of one Father, when your professions are so contrary? O, it is a dishonor to your Master Christ, for you to keep company with his enemies, with the devils servants; and remember that these men will do what they can to hinder you in your journy; your duty is to run, that you may obtain, but such company as these will be as fetters to your feet, and clogs to your heels in your way; and certainly if thou art a living Christian, thou wilt finde hinderances enough in thy self, yea too many, for they even pres thee down, as thy natural inbred corruption, and thy infirmities of all sorts, wherewith thou art incumbred in this life, thou needest none without to pull thee back: such companions as these will labor to perswade thee from strictness of life in the wayes of God, perswading thee that thou needest not to be so precise;

all

all that you can hope for is but heaven, which they look to enjoy as well as you, without any such ſtrictneſs; ſo that they will endeavor to turn thee out of the good way, that leadeth unto life and glory, that thou maiſt walk with them in the way to wo and miſery; and remember that God may juſtly leave thee to their ſnare and net, to be intangled by them, which if he do, thou wilt finde it will coſt thee dear to recover thy ſelf again, yea it may be many a tear, many a groan, many a ſigh, and heart-aking: O, know that God may juſtly hide his face from thee, and give thee over to the counſel of the ungodly, for thy apoſtacy from him, and the wayes of his commandments; O thou that haſt let out thy heart to vanity, remember its not in thy power to call it home again at thy pleaſure: O remember that *Peter* had been quite loſt by being in evil company, had not Chriſt recovered him by a look; you know the ſtory, how he went among that curſed rabble that carried Chriſt away to the high Prieſts Hall, and there he being asked of Chriſt, intangled himſelf among that curſed crew, and falls to denying of Chriſt, the firſt, ſecond, and third time, yea, to curſe, and to ſwear that he knew him not, who but a little be-

would die with him, now when Christ looked back on him, its said, *That he went out and wept bitterly*; O it cost him many a bitter tear, and made him cautious of his company for ever after; and know that if *Peter* who was so strengthned with grace were so dangerously overcome with wicked company; what then dost thou think will be thy condition?

7. Again all that Saints do, it ought to tend to their edification: now tell me and let thy conscience speak, what hast thou ever gained as to help thee forward toward any knowledg, or duty to God or to men, by being in the company of ungodly men? did they ever make thee the fitter for a holy duty in thy family, in thy closet, or elswhere? let thy conscience have freedom to speak, I know it will say No; but on the contrary it hath made thee unfit for duty, and hath bin an hinderance to thee in thy approaches and drawing nigh unto God; for the commission of one sin doth but fit a man for another, as one Iron whetteth another; thus I say that company keeping may make a man neglect duty, and so the neglect of one duty may cause a man to neglect another; for to this day never was any man fitted for duty by neglect of duty: which all men are wofully

fully guilty of, that keep company and are familiar with ungodly men, especially in their Tavern and Alehouse meetings.

Lastly, again remember Christ saith, Blessed shall that servant be whom his Lord shall finde well doing at his coming: now tell me, Couldst thou be contented that Christ should come and finde thee in a Tavern or Ale-house, carousing, and drinking, in the company of ungodly men? may not Christ say to thee, What dost thou here? is this thy course of life? is this thy way to heaven? what reply canst thou return unto Christ? will not thy conscience fly in thy face, and tye up thy tongue? I fear that sad and grievous will be thy condition, and horror and amazement will take hold on thy soul.

But some may say, that the Scripture saith, If any unbeliever bid thee to a feast, thou mayest go; then if an unbeliever desire me to go with him to drink at the Tavern or Ale-house, its no more, if so much, as to feast with an unbeliever. *Object.* 1 Cor. 10. 27.

I answer that its lawful for him that is a believer to go and eat in a civil way with an unbeliever its left unto thy liberty, if thou art disposed to go, thou mayest go; and so upon *Answ.*

on ſome juſt occaſion thou mayeſt go and drink with an unbeliever, and yet not infringe our poſition: The point that we inſiſt upon is, that thou make not prophane unbelievers thy aſſociates, thy familiars, thy companions, that thou ſhouldeſt not make a common cuſtom to drink and miſpend thy time in ſuch companies, to the diſhonoring of God, and wounding thine own conſcience. I tell thee thou mayeſt go to feaſt with an unbeliever, and not diſhonor God, thou mayeſt drink with a friend and not ſin againſt Chriſt, but it muſt be upon important occaſion; but this muſt not be done ordinarily, nor frequently, nor any wayes approving or conſenting unto their wicked actions or deſigns, nor ſo far forth as to make them lye in thy boſom: that never came neer the heart of Chriſt.

2. Secondly, we ſay we are not upon the point of eating or drinking with an unbeliever, but with ungodly men, that is, with open prophane perſons, men that hate the power of godlineſs while they profeſs it, which every unbeliever cannot do; for firſt, every unbeliever cannot nor doth not profeſs the power of godlineſs; ſecondly every unbeliever, though its true he is a wicked man, yet he is not an open prophane man, for you

you know that there are many moral men which hate vice and prophaneneſs, as the civil honeſt man, and many of the Heathens, as *Plato*, *Socrates*, *Fabritius*, *Cato*, with others, *&c.*

Again, thoſe men that have taken up a form of godlineſs as a cloke of maliciouſneſs, and under that, oppoſe and perſecute the power of godlineſs, & all that do profeſs it: now theſe are the men with whom thou muſt not keep company, whoſe preſence thou muſt avoid and flie from, as enemies to Jeſus Chriſt, and to all that fear and love him, which indeed every unbeliever is, though not in that degree as theſe men are. 3.

If this be ſo that I muſt not keep company with wicked and ungodly men, then I muſt not come unto publike meetings in pariſhes, ſeeing all thoſe congregations are a mixt people, and for the moſt part prophane and ungodly men and women. 2 *Object.*

To this I anſwer, Firſt, if thou hereby meaneſt thy coming unto, and thy joyning with ſuch perſons in the participation of the Lords Supper, then thou oughteſt not to come in their company, for what fellowſhip can there be between light and darkneſs? Chriſt and *Belial*? as I have formerly *Anſw.*

ſhewed you in this Treatiſe, and need not now ſpeak any more of it in this place.

But ſecondly, if you ſpeak concerning the word preached, and thy mixing with ſuch in the adminiſtration thereof; thou muſt know that the preaching of the word is a general duty, and its the right of all men to come thither both good and bad; and therefore the commiſſion is, Go, and preach the word to every creature, yea thoſe who are caſt out of the Church have a common right to it; and it were cruelty to keep them from it, for its the means of converſion, and the power of God to ſalvation to all men that believe; and faith comes by hearing the word preached, and if thou come there never ſo often into and among ſuch company, thou mayeſt plead Chriſts own commiſſion for thy warrant; And this I ſay further, that for all Ordinances, ſo long as men may enjoy them in publike, in their power, purity and glory, its their duty there to partake of them, and not to ſeparate from them; for God will be praiſed in the great Congregation: *I will praiſe thee among much people* (ſaith *David.*) Certainly you cannot but conceive its that which will bring more glory

Pſal. 35. 18.

glory to God, then to meet where there are but few; therefore all the males of *Israel* were bound to meet the Lord in the place that he ſhall chuſe three times every yeer, yea though they lived never ſo many hundred miles diſtance, which muſt needs make a very great Congregation wherein God did delight to dwell, and you know it was Chriſts own practice to go publikely into the temple: but I think this point is ſo cleer and granted of all, that we need not uſe any further arguments to perſwade any to it; always provided that men may there meet ſo as to receive and partake: for if a man ſhall think he is bound to come to a publike Congregation, it being ſo great that he can no wayes partake of what is delivered, then he muſt, yea ought to go where he can. I put this caution in, for that ſome men live in ſuch places where they can no wayes come neer to hear what is delivered. Deut. 16. 16. 2 Chro. 8. 13.

2. This alſo ſerves for reproof to many men, who profeſs they are Saints, and ſtand for God, and are members of Jeſus Chriſt, & yet you ſhall alwayes finde them among the devils broode, yea that can keep company with drunkards, ſorcerers, and prophane perſons, yea at Table, Cards, Dice many hours together, yea till midnight, night after night; O let

not

ot men deceive themſelves, for certainly they are ſuch as their company is, a man may read theſe mens Religion by their company: Judg you, that ſay you are Saints, how unſuitable a thing it is for you to be the companions of devils; O, Is it fit that the members of Chriſt ſhould be joyned with the members of Satan? O how do ſuch perſons diſhonor Jeſus Chriſt, and diſgrace that profeſſion they make of the Goſpel? I have read, that wicked men have much deſired the company of the godly when they have been upon their death beds, but never that godly men have deſired the company of
3. the wicked at that time.

Let this then be an Exhortation to all you that would be accounted Saints: I ſay to you, live as you would die, keep ſuch company in your health, as you would have in your ſickneſs; in your life, as you would have in your death; O keep ſuch company on earth as you look for in heaven, and remember that there is no unclean thing ſhall enter therein.

1. Firſt, Conſider, Its the duty of Saints to redeem the time, for the dayes are evil, but thoſe that keep company with wicked and ungodly men, miſpend their time, for they are evil.

Thoſe

Thoſe that profeſs themſelves to be Saints, ſhould, yea, they ought to give good examples to others, *Their light ſhould ſo ſhine before men, that they ſeeing their good works, might glorifie their father which is in heaven*; but in keeping company with evil men, they give evil examples, and ſo harden others in their ſins. 2.

Conſider, Its a ſtumbling block to weak Chriſtians, to ſee thee who art an old Profeſſor of the Goſpel of Chriſt, to entertain fellowſhip with ſuch men, who are known to be wicked and ungodly; yea, it may cauſe them to call the ways of God into queſtion; O may not they ſay among themſelves, if the ways of God were ſo ſtrict, and the path ſo narrow, and the gate ſo ſtrait that leadeth unto eternal life, as many men ſay, nay, as the Scripture ſpeaketh of, then certainly ſuch and ſuch men would not live ſo looſely, and keep ſuch profane company? 3.

Laſtly, Conſider, whether thoſe hours that thou ſpendeſt in Taverns or Alehouſes, with company ſuitable to ſuch places, would not be better ſpent in prayer; reading the Scriptures, ſelf-examination, godly conference, and other holy duties, would it not bring more glory to God, and peace to thy ſoul

ſoul when thou comeſt to die; do but make trial one week in ſpending thy time in holy duties, and then compare that with the hours ſpent in profane company, and if thou haſt any ſpark of grace glowing in thee, to thy own apprehenſion, or any working of conſcience remaining, then ſee and judg impartially which time is beſt ſpent; thou wilt certainly conclude, and ſay with *David*, *One day in thy Courts, is better then a thouſand in the tents of the ungodly*; one hours communion with Chriſt in publike, in family, or in cloſet duties, is better ſpent then ten thouſand hours in any other places, though it may ſeem to the fleſh to be never ſo profitable, or never ſo pleaſurable. Now that God that dwels in heaven, ſo rule in, and dwell upon the ſpirits of all his Saints on earth, and make them ſo wiſe, that they may keep ſuch company on earth as are fit for heaven, or at leaſt that look heavenward.

Now one word or two to thoſe which no man (that hath any ſpark of ſpirituality) dares calls Saints, who ſay, that they would not keep company with profane men, nor lie at the Tavern or Alehouſe as they do, could they well avoid it; it is not the greedy deſire of the wine or the beer, but the com-

pany

pany that is there that cauſeth them to come to thoſe houſes, and when they are called by ſuch company they cannot withſtand it.

Let theſe men know, and take notice, that they read this Text backward, for the Text ſaith, *From ſuch turn away*; but they read it, *But to ſuch We will turn*; O its a fearful thing to dally with the Almighty, and to fall into the hands of the living God, who is a conſuming fire; O, dare you provoke God to his face, and by your practice plainly tell him you will not obey his Word? I ſay to all ſuch, that the time is at hand, that God will make you know that his Word ſhall not return unto him voide, but it ſhall accompliſh that whereunto he ſent it: O thou bold ſinner, doſt thou dare thus to affront the great God of heaven and earth, before whom thou muſt ſhortly come to give an account of things done in the fleſh? I ſay, think with thy ſelf how thou ſhalt be able to anſwer theſe Scriptures, O read them, and lay them to heart. 1.

And it ſhall be when he heareth the words of this oath that he bleſs himſelf in his heart, ſaying, I ſhall have peace though I walk in the imaginations of my heart to add the drunken to the thirſty: the Lord will not ſpare him, Deut. 29. 19, 20.

but

but then the anger of the Lord, and his jealousie shall smoak against that man, and every curse that is written in this book shall lye upon him, and the Lord will blot out his name from under the heavens: do but read the former part of this Chapter, and consider what thy condition is, and remember that this curse doth extend to every breach of the Law of
Gal. 3. 10. God, *for cursed is he that continueth not in every point of the Law, to do it*, or in all things of the Law to do them; O you that imagine to your selves peace, and prosperity in a way of evil, in your wayes of company keeping; the *Chaldee* renders such imagination but a conceit and thats all thats in it: you do either conceit that God doth not regard your sinful course of life, or that Scripture-prohibitions are but conceits: but the time is coming wherein you shall know that these conceits of yours do but add your drunkennes to your thirst; that is, your sins of ignorance, to your sins of presumption; O know, that if you refuse, and be rebellious, you shall be destroyed, for the mouth of the Lord hath spoken it, *Isaiah* 1. 20.

Isa. 66. 4. Secondly, That of *Isaiah* 66. 4. *They have chosen their own wayes, and their soul delight in their own abominations, I also will choose their delusions, and will bring their*

fears

fears upon them, because when I called, none would answer, when I spake they did not hear, but they did evil before mine eyes, and chose that wherein I delighted not: O sinners, you will chuse your own companions, though the Lord hath prohibited you, yea, though he calls upon you to turn away from them; now you have your choice, now you have that which your soul delighteth in; the next thing unto you, is, That God will make a choice for you also, but it shall be for your wo and misery.

Thirdly, *But you have set at naught all my Counsels, and would none of my reproof; I also will laugh at your destruction, and mock when your fear cometh upon you.* Pro. 1. 25.

But some will say, That God is merciful, and if we can but say at the last, The Lord have mercy upon us, we need care for no more. *Object.*

To this I answer, That all the mercy in heaven is not sufficient to save such a sinner as thou that continuest in this condition; what, for a man wilfully to sin, that Gods grace may abound! O thou bold sinner, wilt thou obtrude thy iniquity upon Gods Mercy? dost thou dare to think that God will endure this? O know that lenity provoked, will turn to fury, that *Answ.*

God

God is as just as merciful, that he is a repaier of the wicked, as well as a pardoner, and know further, that if ever thou hast thy sins forgiven thee, thy pardon must be as well sealed in the Court of Justice, as in the Court of Mercy, as thou hast sinned, so know that Justice must be satisfied, yea, and that for thee if ever thou art pardoned: But for you that think to go to heaven with *Lord have mercy upon you* in your mouths; Do but well consider the sad story that I shall relate: There was a man that was a notorious Swearer, a wicked Company-keeper, and being oft-times reproved for his sin, His answer always was, Tush, God is merciful; Upon a time (as the story relates) he being on horse-back, riding over a Bridg that crossed an arm of the Thames, part of the bridg fell in, and as he was going, he was heard to say, Horse and man and all to the Devil, as his Companions testified: O here you see, though he might have gone to hell with *Lord have mercy upon me* in his mouth, yet God would not suffer him so much as to take his Name into his mouth. O then let this one example make ungodly sinners tremble, and not to dare to harbor a thought or conceit within them, that so many words at the last

laſt hour ſhall do them any good, or redeem their ſouls from eternal burnings, and carry them into the boſom of everlaſting Loves; but admit they were ſure to have *Lord have mercy on me* in their mouths at the laſt gaſp, yet it may be juſt with God to give them a denial: O know that every one that ſaith, *Lord, Lord, ſhall not enter into the Kingdom of God*, but *Chriſt* ſhall ſay, *Depart from me you workers of iniquity, I know you not*; and remember what the Lord ſaith to ſuch a man as this, *What haſt thou to do to take my Word into thy mouth, and hateſt to be reformed?* Pſal. 50. 16.

Fourthly, See, and read that dreadful Scripture againſt ignorant and rebellious ſinners, 2 *Theſſ.* 1.7,8,9. *When the Lord Jeſus ſhall be revealed from heaven with his mighty Angels in flaming fire, taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt. Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power.* 4. 2 Theſſ. 1.7,8,9.

Read alſo theſe Scriptures, *Jer.* 3.7. the 7.24. the 9.14. the 11.8. the 16.12. the 18.12. the 23.17. *Heb.* 12.25. 2 *Pet.* 3.10,11,12. *Revel.* 20.12. the 22.15. *&c.* O lay theſe Scriptures to heart, and then conſider how thy eſtate ſtands with God, and what thou ſhalt be able to ſay another day, when God ſhall call thee to an account: now when thou haſt taken a ſe-

rious view of these Scriptures, and hast considered of what hath been formerly said against thy company-keeping, and thy disobedience, certainly if thy natural conscience hath but its eyes opened, thou wilt confess thy estate to be very sad.

Object. But some may say, Its true, I am convinced that its very bad to keep company, I would leave it, but I cannot dispense with the many occasions that draw me to it, but I hope I shal leave it ere it be long.

Answ. Alas poor wretch, art thou convinced of the evil of thy company-keeping? then know, that every time thou keepest evil company, that thou sinnest against Conscience, and know that one sin against Conscience is worse then ten thousand sins of ignorance; For if thy conscience condemn thee, God is greater then thy conscience, and he will condemn thee; Conscience is Gods Vicegerent here on earth, its all in a natural man that takes Gods part: O doth thy conscience flie in thy face here? what dost thou think it will do hereafter, when thou shall stand at the Bar of *Jesus Christ*, when it shall bring all its *Items* before God there registred against thee? As

It was *Belshazzars* sin, that he knew, but did not reform. Dan. 5. 23.

Item, Such a day so many hours spent in such an Alehouse, so many hours spent in such a Tavern. *Item*, So much wine spent that might have been well spared, and given to the neces-

sity

fity of the Saints. *Item*, Such a day ſpent ſo much in ſuch a place, when thy wife and children were in want at home. *Item*, Such a day thou wert the occaſion of ſuch and ſuch a mans keeping company, wherein ſo many oaths were ſworn againſt God, and both Families neglected, both for ſoul and body; O how ever thou thinkeſt of it now, let me tell thee, that when thou ſhalt come to give anſwer to theſe *Items*, it will be a diſmall and woful time unto thee, thou wilt wiſh the mountains to fall on thee, and the hills to cover thee, to hide thee from the face of the Lamb, and his wrath.

Whereas thou ſaiſt that thou hopeſt to leave it before it be long. 2.

To this I anſwer according to the Proverb, *Though true Repentace be never too late, yet late Repentance is ſeldom true*; O its a dangerous thing for a man to defer and put off his returning from the evil of his wayes.

Thou that doſt now delay thy returning from a courſe of ſin, ſaying, thou wilt return a year hence, or ſix moneths hence; know that it is not in thy power, to repent when thou pleaſeſt, for repentance and turning from ſin is the gift of God. 1.

The longer a man ſtaies, and procraſtinates his Repentance, the more ſin lies upon his ſoul; you know if a man go to a yong tree that hath been planted but a year or two, and en- 2.

deavors to pluck it up but cannot, and saith, that he will stay two or three years longer before he will attempt to root it up again; certainly all men will judg this man to be void of Reason, to attempt the harder, and let slip the easier, so wilt thou finde it in the case of sin.

3. Know that thou hast no assurance of the time of thy life, thou maist be cut off this night, as the rich Glutton was in the Gospel, who said, *Soul take thy ease, there are goods laid up for thee for many years*, but with what an unexpected answer did he meet withall? *This night shall thy soul be taken from thee, and then whose goods shall these be?* O this may be thy case, and know that Eternity depends upon this short moment of time in this world; if thou return not now, thou shalt never return; O, its just with God, that that man which abuseth his time, should be deprived of time, and cut short of his hopes.

4. Know, that there is a time in which God hath appointed men to return to him; if they return not in that time they shall never return: *O* Jerusalem, Jerusalem, *if thou hadst known in this thy day, those things that did belong to thy peace, but now they are hid from thine eyes*; God, he hangs forth a flag of mercy to the sons of men, in which time is their day, if in that time they come in and return to him, and make their peace, then is he exorable, and

to

to be found of them, but if not, then is displaied the red Flag of his Justice, which is Gods day; O then thy day is gone, Gods Day is come and thou art undone for ever, and who knoweth but his Day may be accomplished this very night? and upon this thy Eternity depends; how mad then is that man that will enjoy the pleasures of sin for a season, though he lose his soul for ever! Men say, *Its bad jesting with edge Tools*, but this is the maddest jesting in the world, for a man to dally with his soul, to hazard the loss of a Jewel for the enjoyment of a Pebble; should God call unto thee this very hour, and say, What provision hast thou made for Eternity? now art thou lanching into that Ocean; how is thy soul rigg'd and trim'd for that Voyage? are thy Sails full blown with the gales of the spirit of Grace? then maist thou safely sail unto that Haven of eternal Life and Rest: O how many men would the consideration of this astonish! and yet no man knows how neeer that hour is, and yet regards it not: O turn you from your evil ways, *Why will you die, O house of* Israel? why will you die eternally ye sons of men?

O know, thou that wilt take no warning by 5.
Gods calling to thee, and threatning his Judgments against thee, but wilt still go on in thy rebellions, and in the perverseness of thine own heart, that God will not alwayes

wait upon thee, as he teſtifies, my ſpirit ſhal not always ſtrive with man, for that he is fleſh: no, God may come in an hour when thou thinkeſt not of it, and cut thee off in a moment, in the midſt of thy ſecurity, & then thou ſhalt receive the fruit of thy own doings; O conſider this all you that forget God, that walk, and will walk in the by-pathes of ſin, leſt he tear you in pieces, and there be none to deliver you out of his hand, but you muſt undergo his wrath to all eternity. I have now a word or two more to you, that will ſtill keep profane, wicked, and ungodly company, and that ſhall be by way of advice and counſel.

1. Endeavor to break off thy courſe of life, take hold of all advantages to refrain their ſociety, thou knoweſt not what a bleſſing God may give in to thy endeavors.

Firſt, meditate upon Eternity in the morning when thou doſt awake after this maner; Lord, I am now one day neerer to Eternity then I was yeſterday. O how ſtands the caſe with my ſoul? am I a day neerer heaven, or a day neerer hell? Conſcience ſpeak; am I the ſame man walking in my ſinful courſes as formerly I have been? O then certainly I am neerer deſtruction, neerer the ſtroke of divine Juſtice then I was yeſterday, neerer my coming to give an account for my ſin and wickedneſs then ever I was; my glaſs is neerer run, my

ſoul

ſoul is neerer leaving this ſinful body then ever it was; be ſure to ſpend ſome time in the morning upon ſuch thoughts as theſe, yea, ſay to thy ſoul, O remember Eternity.

When thou art going out of thy doors, think with thy ſelf, whether am I now going? every ſtep I take this day is toward Eternity: what, am I going to my companions to the Tavern or Alehouſe? O certainly theſe paths lead to the chambers of death? what am I going to poiſon my ſoul yet more and more, to bring more guilt upon my ſpirit, to wound my conſcience yet more? O this is not the way to take off that guilt that lies upon my ſpirit, this is not the way to give thanks to God who hath kept me this night from danger, who hath yet ſaved my ſoul from hell; O thus far natural men may eaſily go, who have not one dram of grace; then covenant with thy ſelf, and ſay, Well, is it ſo? I will not keep company this day, I am reſolved to gainſay all occaſions to draw me to it; This reſolution being taken and kept for two dayes, then for three dayes, for a week, then for a moneth, ſo by degrees thou maiſt get the victory. Then at night examine thy ſelf; Have I more peace now I keep not theſe ſinful ſocieties or no? certainly if thy conſcience be not dead, and if the devil hath not blinded thy judgment, thou wilt ſay thou haſt more peace in turning

ing from a way of sin, then in walking in it: thus I say compare a day spent in the company of sinful men in a way of prophaneness, with a day wherein thou dost forbear and cast off such sinful companions, and I am confident thou wilt have peace in the one, but none in the other: see that, *Rom.* 2. 14, 15, 16, *&c. For when the Gentiles which have not the Law, do by nature the things contained by the Law, these having not the Law are a Law unto themselves, which shewes the Law written in their hearts, their consciences also bearing witness, and their thoughts the mean while, accusing, or else excusing one another:* so by this thou mayest see if thou art not worse then a Heathen, and if thy conscience be not seared with an hot Iron, it will do its office in excusing thee when thou dost well, and accusing thee when thou dost evil. I wish thee well, and my desire is that thou mightest think of these things, and what ever else may do thee good, and follow and embrace them, that so thou mayest be one not having a form of godliness, and denying the power thereof, but having the power of godliness, professing and evidencing the same in thy life and conversation; turning thy back upon the counsels and fellowship of the ungodly; and thirsting after, and delighting in the Law of the Lord, and in the company of the Saints.

Rom. 2. 14, 15, 16.

28 SE 60

FINIS.